The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XX.: WHOLE NUMBER, 1269.] NEW YORK, JULY 12, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:
TRINITY CHURCH—9 A. M. and 3 P. M.
TRINITY CHAPEL—9 A. M. and 4 P. M.
ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.
CHURCH OF THE NATIVITY—9 A. M.
CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.
CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES—9 A. M.
CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.
ST. LUKE'S CHURCH, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.
ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

JULY.

15 Sixth Sunday after Trinity.
22 Seventh Sunday after Trinity.
25 St. James the Apostle.
29 Eighth Sunday after Trinity.

AUGUST.

5 Ninth Sunday after Trinity.
12 Tenth Sunday after Trinity.
19 Eleventh Sunday after Trinity.
24 St. Bartholomew the Apostle.
26 Twelfth Sunday after Trinity.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP

*** Several additions have been made to these Appointments, and some changes have also been made in them by request.

July 12th, Thursday —A. M., Stillwater. 4 P. M., Mechanicsville
July 13th, Friday.—4 P. M., St. Paul's, Troy.
July 15th.—SIXTH SUNDAY AFTER TRINITY.—A. M., Stockport. 5 P. M., Kinderhook.
July 16th, Monday.—A. M., Copake. P. M., Amenia.
July 17th, Tuesday.—A. M., Lithgow. P. M., Pleasant Valley.
July 19th, Thursday.—A. M., Beekman. 5 P. M., Patterson.
July 21st, Saturday.—A. M., Lower Red Hook, Consecration. 5 P. M., Annandale.
July 22d.—SEVENTH SUNDAY AFTER TRINITY.—A. M., Red Hook. 5 P. M., Myersville.
July 24th, Tuesday.—A. M., Fishkill, Ordination. E., Fishkill Landing, Confirmation.
July 25th, Wednesday.—A. M., Fishkill Landing, Convocation.
July 26th, Thursday.—A. M., Cairo. P. M., Windham.
July 27th, Friday.—A. M., Prattsville. P. M., Hobart.
July 28th, Saturday.—A. M., Bloomville. 5 P. M., Delhi.
July 29th.—EIGHTH SUNDAY AFTER TRINITY.—A. M., Walton. E., Unadilla.
July 30th, Monday.—A. M., Otego. P. M., Oneonta.
July 31st, Tuesday.—E., Butternuts.
August 1st, Wednesday.—A. M., Butternuts, Convocation. 4 P. M., Morris.
August 2d, Thursday.—A. M., Garrattsville. P. M., Richfield Springs.
August 3d, Friday.—A. M., Monticello. P. M., Cooperstown.
August 4th, Saturday.—A. M., Westford. P. M., Cherry Valley.
August 5th —NINTH SUNDAY AFTER TRINITY.—Sharon Springs.
August 7th, Tuesday.—A. M., Herkimer, Consecration.
August 10th, Friday.—5 P. M., Newburgh.
August 11th, Saturday.—5 P. M., West Point.
August 12th.—TENTH SUNDAY AFTER TRINITY.—A. M., Tarrytown. 5 P. M., Sing Sing.
August 13th, Monday.—Pierremont.
August 14th, Tuesday.—A. M., Greenwood. P. M., Goshen.
August 15th, Wednesday.—Middletown.
August 16th, Thursday.—A. M., Port Jervis, Consecration.

New York.—TRINITY PARISH, N. Y.—The Corporation of Trinity Church have now made the necessary arrangements for carrying out a vast missionary work among the masses in this metropolis. The selection of Dr. Francis Vinton, late of Grace Church, Brooklyn, for the chief director of this mission, has been made with a single eye to its success, and it is only under a deep sense of the responsibility laid upon him by such call that the Rev. Doctor could be induced to resign his late charge, which had so many ties to bind him closely to it. In taking leave of his parishioners, which he has already done, Dr. Vinton thus spoke of the "solemn and sudden transaction" in which he had engaged. "No motive but conscience, no persuasion but a sense of responsibility to Jesus Christ our Lord and Judge, requiring me to labour for the greatest benefit to the Church of God, could have disturbed the pastoral relations which have bound me to you and yours. Inclination, interest, habit, personal attachments, the memory of joys and sorrows shared together, the relation of Pastor and Flock, and besides the domestic delights of my family, subdued into sacredness by the recollection of my buried dead among you. All these things knit me to this parish, yet I postpone them all to the obligations which seem to require the sacrifice. I trust that I have not mistaken my duty nor misinterpreted God's will." The Wardens and Vestry of Grace Church, on accepting Dr. Vinton's resignation, which they did, they declared, "with sincere regret," thus testified their high appreciation of his pastoral services:—"Resolved, that we gratefully acknowledge his incessant labours during the last eight years for the spiritual welfare of his parishioners, and we also rejoice in the success which has attended his efforts in bringing numbers not only into the fold of Christ, but edifying them to a due appreciation of Christ's blessed religion and ordinances." Dr. Vinton entered upon his ministry in Trinity Parish last Sunday, preaching in the morning at St. Paul's Chapel, and in the evening at Trinity Chapel. The following is a full report of the Sermon on this interesting occasion, which evidently made a deep impression on his audience:—

"And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men."—*St. Luke* v. 10.

In commencing a new era in my ministry, I have been strengthened and cheered by the Gospel for the day. I stand here, in the midst of men, in the great heart of the metropolis of our country. Around me are few churches—very few—but which are set in the chief thoroughfares of the city, like nets in the water-courses. These appertain to several religious denominations; yet the principal ones are the Church and Chapels established by this Corporation. We know not how soon the population around us will be surrendered to the charities and labours of the ministry of Trinity Church. One after another house for worship is gone, and the places where they lifted their spires to heaven, and where their doors were open to receive the worshippers of God, are occupied by warehouses, and frequented by them who traffic in this world's merchandise. It is foreseen and prophesied, that the time is at hand, when others shall be pulled down, and their ministers will be seen following in the train of their congregations to the upper wards. When this exodus shall have happened, hundreds of thousands of men, and women, and children, will be abandoned to the benevolence of the Churchmen and of the Clergy of this venerable parish. The present surrounding prospect is most appalling, of vice nursed by worldlings, of indifference ripening into infidelity, of carelessness stiffened into habits of neglect, whereby the offices of religion are despised, and the means of grace are set at naught. The work of converting this multitude appears formidable, even to Christian faith. The remonstrance of Simon Peter echoes in our heart, and we utter the complaint, "Master, we have toiled all the night and have taken nothing!" Yet at Christ's command to "launch out into the deep, and let down our net for a draught," the obedience of faith knows but one line of conduct, and we shall venture on the vast undertaking.

It is worthy of noting here, that our Lord repeated the miracle of "the draught of fishes" among His mighty works after His resurrection, on the same waters, and probably at the same place. St. John records the circumstances in the concluding chapter of his Gospel, in connection with the reinvestiture of Simon Peter with the Apostleship which he had forfeited. The same company, or Peter, James, and John, with the addition of Bartholomew, Thomas, and "two other of Christ's disciples," were present, who had beheld all their hopes wrecked by their Master's crucifixion, and had betaken themselves to their former occupation, like disappointed and broken speculators. "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing. But when the morning was now come, Jesus stood on the shore, but the disciples knew not that it was Jesus. Then Jesus saith unto them, Sirs, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of the fishes." St. John xxi. 1–8. And for all there were so many, yet was not the net broken. v. 11. As in every act of our blessed Saviour, there was a spiritual meaning, either for proof or for illustration of His mediatorial offices; so, in the incidents of the miraculous draught of fishes, we cannot but infer a designed significance, both remarkable and important. Our Lord repeats a miracle, and this circumstance alone fixes our attention to it. It is a miracle over the animal instincts, and this characteristic puts it into the category of Divine works over creature-intelligences.

And, if its special and particular meaning be inquired into, we find, in respect to the earliest miracle, the answer in our text addressed to St. Peter, "Fear not; from henceforth thou shalt catch men;" while in the latter miracle, we read, that our Lord signified to the same Apostle his reinstatement into the Holy Ministry of the Gospel. It is, hence, unreasonable to doubt that the net indicates the Church; that the fishermen represent the Clergy; and that the process of fishing, both as to the place, and mode, and temper, and success, illustrates the method whereby *men* are to be caught.

Besides, there are points of resemblance, and one or two points of dissimilitude, in the two miracles. As in the former, St. Peter was overwhelmed with a sense of his sinfulness, exclaiming, "Depart from me, for I am a sinful man, O Lord!" whereupon, Jesus encouraged him, bidding him to "Fear not; henceforth he should catch men;" so in the latter, St. Peter was covered with shame at the recollection of his denial of his Lord, but was cheered with the renewed commission to feed the lambs and the sheep of Christ. In both cases, likewise, the disciples had been toiling without success; their Master's command to cast their nets again they obeyed with alacrity, and they were fortunate beyond their hopes, "enclosing a great multitude of fishes."

But I shall proceed to draw instruction, for this occasion, chiefly from the *dissimilitudes* in the miracles. And these are three. In the one case Jesus commanded His disciples to launch out into the deep; in the other, to cast on the right side of the ship. In the one case the net brake; in the other, it was a matter of astonishment, that, "for all there were so many, yet was not the net broken." These points, being duly considered, give emphasis to the text, "Fear not; thou shalt catch men."

I. "Launch out into the deep."

And, looking around me, in this populous city, do I not survey the very ocean of human life? We stand here, as on the shore, beholding the heavings of the deep, while wave after wave comes swelling onward and upward, to dash themselves over the sands of time, and to find their end and dissolution on the same fixed line. Though one rear its tall crest higher than another, rolling proudly on, as if disdaining the edict of God, "Hitherto shalt thou come and no further; here shall thy proud wave be stayed," yet the highest, like the humblest, and the loudest like the littlest, is cut short at one grave, and moans out its life, while retreating into the eternal reservoir. This venerable church has outstood generation after generation of animated men chasing one another into death. The tide of population has flowed within its portals, and at its font and altar has gained a blessing from God. Succeeding years have piled up the shops in the place of dwellings, driving the receding current of worshippers further and further away. Yet the wonder of immigration has freighted cargoes of human beings from distant lands and poured them in a flood and very deluge of life into these lower wards of the metropolis, until the number of the populace outgoes the former population; the homes wherein affluence once gathered its luxuries, and the parental love rejoiced with its offspring, around one domestic fireside, are seen filled to cramming with a score of families; the streets that were thought to be deserted are crowded and overcrowded with people, so as to make it a startling fact that we are surrounded almost by the deep of souls.

But with this change in the aspect of the city, there is a difference in the tendencies of the multitude. Not as of yore do decent families flock to the house of God in company. We see no more the sire and grandsire, with their progeny of ruddy children, entering these doors, and gliding, with reverent steps, to their wonted sittings. But the crowd tramps past; and the purlieus of the Sanctuary are vocal with ribald joke or jocund song, significant of sensuality or sloth, not less than of oblivion of God and of Christ, of immortality and of judgment.

In the midst of such habitual disregard of the things of religion, we may toil all night, in the old fashion, and catch nothing. We may preach and have angels for our auditors, but we preach in vain to men. Our voices cannot reach their ears. Our songs of praise, our organ peal of heavenly music, our diapason of harmonious litanies, extend not to their senses. The returning seasons of the Christian Year find them far away beyond the dews of blessing which every morning sheds. We spread the Gospel net, drawing it again and again, till we despair at catching nothing. Brethren, our waters are too shallow. The Master speaks to-day. He bids us to "launch out into the deep." He commands the fishers of men, in this His Holy Church, to venture into waters that are yet unfathomed, and let His Church be felt among the masses. We are bidden to go, not out of sight of our ancient landmarks, but to put them into perspective. Our anchor is the same, but our cable must be lengthened out. We must carry the Church to the feeding-places, where the multitudes of men resort. We must launch out into the deep.

II. In the second place, consider the cognate command of Christ to "cast our net on the right side of the ship." Many a good purpose comes to naught for lack of the right means of carrying it out. Sometimes we err from ignorance; sometimes from prejudice; oftener from self-will, and oftenest of all, from unbelief.

It is a lesson in the Gospel for the day, that the disciples of Jesus obeyed their Master with the obedience of faith. Though they had been laborious, yet they complained of ill success—though their Lord's command had nothing in it of promise, except its authenticity, yet we hear them saying, "Nevertheless at thy word we will let down the net." And so, likewise in the similar instance after the Resurrection, Jesus commanded, and they complied immediately. Whenever the Lord enjoins and His disciples comprehend the order, obeying it with cheerfulness, then our work will be prosperous. In the ministry of the Gospel it is all important to understand which is the right side of the ship,—to know, that is, what are the proper means to the end proposed. And by the familiar illustration in our text, "Thou shalt catch men," we are taught that the ordinary prudence of skilful fishermen is an example to the ministers of Christ. They exhaust not their time and strength in casting their lines on barren bottoms. They heave to fresh localities, till they find their game.

And so we may clearly argue for the Church of Christ. It is Catholic for all ages not only, but is suited to all times, to all sorts and conditions of men, to every shifting habitude of mankind, to each emergency of individual life. The poor man in his hovel and the prince in his palace are equally subjects to its authority and heirs of its benevolence. The fugitive throngs of primitive Christians and the quiet village of rural worshippers are alike entitled to its charities. The feudal lord and his vassals, or the busy merchant and his clerks, have need of the same benignant ministries.

But who would think it right to confine to one shape the practical ministrations of the Gospel of Christ, serving them to every condition and every circumstance alike? Who would so mould the Church of God within cast-iron boundaries, as to prevent expansion; or so run the ritual into the same forms as to forbid variety adapted to the various wants of men? And so, likewise, in the practical workings of the Church, it is plain that measures which were good for the middle ages, are not adapted for the nineteenth century; or that plans well chosen to edify a settled and educated community, are not efficient for the times of ignorance and unrest.

You would not reproduce the spectacle of the monk in cloistered solitude, laboriously perusing the Missal; nor the plodding scholar engaged on the manuscript of the Bible! Nor would you be content with the staid and stately attitude of the Churchman of foregone generations, when events were rare, and the wheel of time rolled slowly round. For the printing press is now rattling off its pages; thought is glancing its lightning gleams; time is whirling its stunning bolts, and men are rushing past towards the untried future. The Church of Christ is living now, as when the breath of God gave it fresh life at Pentecost. What matters it how the times are? The Church is adapted to the times. What matters it how fast the age is? The Church is fleeter than the age. What matters it whether men are godless, indifferent, unbelieving? The Church has always encountered such men as those. What matters it that the population is migratory, the children ignorant, the parents profane, the sense of responsibility palsied and bereft? There is a power in the Church of God to arrest attention, to inform the unlearned, to convert the wicked, to reanimate the paralyzed. The Church is not a monument of the past, but a prophet of the future; not a relic of the dead, but a nursery of the living. No sort of men, no condition of human life, no time nor circumstance, can boast of any independence of the need of "the Gospel in the Church;" while for all, and every sort, condition, time, and circumstance, which God ordains, the Church is adapted, in her ministries of love.

Cast, therefore, the net on the *right* side of the ship. Let the means and appliances be studied in view of their adaptation to the age and place we live in. Let there be schools for the young, industrial workshops for the athletic, and refuges for the friendless, homes for the aged, and hospitals for the sick. Let there be established a dispensary of living food, of spiritual medicine, where your Deacons may be employed, like the young physicians, in dealing out specifics for disease, and whence the elder Clergy may be called for relief of the soul's distempers. The Church will thus display herself, not as an institution to be gazed upon; not an engine, the history of which is associated with inquisition and torture; not as a formidable foe to the poor man, the sinner, and the helpless; but as a friend—as the Body of Him "who went about doing good"—as the witness of Christ's own presence in the world, to bind up the broken heart, and to cleanse the leper's stains.

In some such way does the Lord command us to "*cast the net on the right side of the ship.*"

III. But, alas! the cry goes forth, "The net is broken!" So great was the haul, that the disciples beheld their very implements impaired. And thus our own amazement at success, is like to be superseded by disappointment. There are those among us who will even *anticipate* the breaking of the net, if we attempt to catch men on so large a scale. Brethren, "*I believe in One Catholic and Apostolic Church.*" Do not these solemn words of our common faith denounce and shame the doubting Churchman? Yes, brethren, the net may break; its meshes may be unravelled; the toil may be ours to mend many a rent which the promiscuous multitude of converts shall have made. But remember this, Jesus foreknew the issue when He commanded the experiment. And notice for encouragement the *dissimilitude* of the event in the second miracle after Christ's resurrection. For now we read that "for all there were so many, yet was *not* the net broken." Choose either prospect, yet our duty is the same. Yet, bear in mind that the Master, in working His miracle again, after all power in heaven and in earth was given unto Him, saved the net from damage. And has He less care for His Holy Church while He is seated on the right hand of God? The net shall *not* be broken; or, not broken past repair. Let me, then, reiterate Christ's words to the faltering and the feeble, among His ministers and disciples of the mother Church in this Empire Diocese: "Fear not; henceforth ye shall catch men." In this solemn hour of my entrance on a new and untried mission, I will embrace the promise of our Lord. I will not fear, and He shall give success; henceforth enabling me to catch men. While to you, of this noble Church, the message comes with loaded emphasis—for the means are yours; the privilege is yours; the command resounds along these alleys, unto every one who names the name of Christ. Thou, then, shalt catch *men*—*men* with immortal souls; *men*, the heritage of Christ's agony, the conquest of His love.

Rev. Dr. Haight, also one of the Assistant Ministers of Trinity Church, has very properly resigned, we understand, his office of Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, in order to devote himself wholly to his ministerial duties in Trinity Parish.

VISITATIONS OF THE PROVISIONAL BISHOP.—The Provisional Bishop officiated on Sunday morning last at St. Mark's, Islip, and in the afternoon of the same day at South Oyster Bay. On each occasion Confirmations were held. On Monday evening he held a Confirmation at Astoria. The succeeding day he administered the same Holy Rite at Tarrytown, and on this day (Thursday) officiates both at Stillwater and Mechanicsville. To-morrow he proceeds to Troy, to officiate at St. Paul's Church, in that city.

The Rev. F. S. Wiley, Rector of the Church of the Nativity, Philadelphia, has received and accepted a call to the Rectorship of Christ Church of this city, vacant by the decease of the Rev. Charles H. Halsey. It is expected that he will immediately enter upon the duties of his new charge.

We learn from the *Granville Telegraph*, that the corner-stone of Trinity Church, Granville, about being erected by the Episcopal Society in that village, was laid on the site of their first church, Wednesday afternoon, June 13. The day selected proved most lovely—uniting, with the beautiful scenery, the services, and the place, to make the occasion highly gratifying to those present. The Rector, on the occasion, called attention to the interesting fact, that, upon the site selected for the present church—hallowed, as it was, by numerous interesting associations and reminiscences—the spot where lay the graves of three devoted Ministers of the Cross, two of them their own loved pastors, and one of them as deservedly esteemed by his own people—in these grounds, doubtless loved and venerated by many of those present as containing the remains of dear relatives and friends, and almost unequalled (as Bishop Hobart pronounced them) for beauty of scenery and appositeness as a site for a temple to God's praise—there, forty years ago, this season, the corner-stone of their first house of worship was laid, in behalf of a small band of devoted Churchmen, collected chiefly from adjoining villages. And is it not a pleasing as it is a solemn thought, he added, that the spirits of some lying yonder, may be with us at this time? That those of Dyar and Mason, and others of their former flock, are permitted to be present, cheering us onward in the good work we have sought to hallow by our imperfect services of this day, in humble reliance upon God's blessing on our labours? Brethren! May the beautiful sanctuary you are about to rear—whence shortly, as we trust, shall be heard the welcome Sabbath-bell—long be permitted to stand an ornament to your village, and dear to you as a house of prayer, whither all shall come up as brethren, "to drink of the waters of life" and take sweet counsel together.

THE MISSIONARY CHURCH AT HAVERSTRAW.

HAVERSTRAW, July 9th, 1855.

DEAR MR. EDITOR:—Will you permit me to call the attention of your readers (and especially of those whose names will be found there) to acknowledgments of donations received by me, towards liquidating the debt on our church here. These acknowledgments are by no means intended to embrace all the offerings made towards this work. When the church is entirely paid for, and ready for consecration, it is intended to make a general acknowledgment of all offerings received for this object. We are just now passing through a serious trouble, from want of a balance of about $500, to free our little church from debt, and satisfy those we owe, who are pressing us for immediate payment, after waiting very patiently for several months. To raise the required amount, I have undertaken, very reluctantly, to appeal to one hundred Churchmen to contribute $5 each. The present acknowledgment is simply to let the kind friends, who respond favourably to the appeal, know that their offerings have been received. I have not time, amidst a pressure of duties, to make an acknowledgment to each one personally. If this should meet the eye of any Churchmen, who may wish to aid in delivering our work from this pressing difficulty and danger, by contributing their $5, I will be most thankful to receive it. My address is Haverstraw, Rockland County.

Allow me to add a word in reference to a communication, signed W. W., in your last. Of course, I knew nothing of that communication till I saw it in print. The motives which prompted it, I fully and thankfully appreciate: still I cannot refrain from saying that giving such publicity to personal matters does not commend itself either to my taste or feelings; and that the credit it would seek to reflect, in this case, is neither positively, nor comparatively merited. Among the mistakes in the article, I must correct one, to prevent misapprehension. Our church, together with the ground, and a small house upon it, now used for a parish school, has involved an expenditure of over $3,000, instead of $1,400, as stated by your correspondent. Your correspondent will pardon my noticing thus his letter, and will, I know, accept my assurance of regard and thanks for his kind and deep interest.

I would only add, for the sake of the friends who have aided, or who may yet aid, in the effort to establish the Church here, that in every respect, except this present pecuniary trouble, the work is going on most encouragingly, and receiving evident tokens of God's favour and blessing. Hoping that you may be able to aid the work by finding room for this communication, and the accompanying acknowledgments in this week's paper, I am,

Very truly yours,
J. BRECKENRIDGE GIBSON.

Connecticut.—The Annual Meeting of the House of Convocation of Trinity College will be held in the College Cabinet on Wednesday, July 18th. An Address will be delivered before Convocation in Christ Church, on the afternoon of the same day, by the Bishop of Rhode Island.

The Bishop of this Diocese, in his recent sermon preached at the Consecration of St. Paul's Church, Hartford, makes the following remarks on Missionary operations:—

In closing, may I not appeal to the Churchmen of this city, and ask their liberal and constant aid in behalf of this Missionary Church. I make this claim for the sake of the general good; as you value the peace, the good order, and the common weal of society, I pray you see to it that the Gospel is given to all sorts and conditions of men. For the reputation of the Church I make this claim; that our reproach may be taken away, the bitter reproach that our Church is adapted and offered only to the wealthy and powerful. For the sake of those who need the consolations and instructions of the Church as no other class can ever need them; for the widow and the fatherless, the solitary and the stranger, the poor, and the friendless. Other calls from a distance are not to be unheeded; but they have the first claim whom Providence has placed at your own threshold. How much will you give for them to-day? What investment will you now make in this Church of God? Whatever you bestow will render a rich return. Ages hence, you may be thanked in Heaven for what you do this morning. Long after you are gone, generations may rise up here and call you blessed; remembering you here in their prayers, and mingling your name with their praises.

Pennsylvania.—The Standing Committee of this Diocese have signed the testimonials of Mr. George B. Reese as a candidate for Holy Orders. Mr. Reese and Mr. Liggon, of this Diocese, have been admitted to the Diaconate by the Bishop of Virginia.

Ohio.—A mural tablet is to be erected in Rosse Chapel, the College Church at Kenyon, to the late Venerable Bishop Chase. The Committee for this purpose was appointed by the late Diocesan Convention, and direct that contributions be sent to Rev. J. McElroy, Delaware, Ohio, and with as little delay as possible. In simplicity the tablet is to be exquisitely beautiful, and in its conception classically unique and grand—a due memorial to the beloved Chase, and a credit to his surviving friends. It is to be hoped his friends in every Diocese of the Union will unite in this memorial, as no sum larger than One Dollar is to be received as a contribution from any one person.

The Catalogue of Kenyon College for 1854–55 has made its appearance. It appears to be prosperous and stable. Estimated expenses for the ensuing year, $10,000.

We learn from the *Cincinnati Gazette* that a new parish is about being established at Walnut Hills, a suburb of that city, and a church erected therein. Several meetings have been held on the subject. One last week was attended by the Bishop of the Diocese, "who addressed them in an eloquent, feeling, and appropriate manner, in the course of which he took occasion to declare as his full and decided conviction, from what he had himself witnessed, that there was every encouragement to persevere, and that he had no doubt of complete and triumphant success, at the same time pledging himself to do all he could, to assist in forwarding the work. A committee of six gentlemen was then appointed, to proceed immediately to the selection of a proper site for the church, and make all the necessary arrangements for having a good, neat, and appropriate one erected. This," adds the *Gazette*, "will be good news to the rapidly increasing population of that neighbourhood, as well as to all the friends of Church extension. We learn there has been regular Episcopal Service there once each Sabbath, for the last twelve months. The Clergy of this city have all felt and taken a lively interest in the enterprise. We hope there will soon be a church erected, so that a full enjoyment of the blessings of the sanctuary may be had by all."

Illinois.—The Commencement of Jubilee College took place on the 27th June. There were two graduates, Messrs. W. W. DeWolf, and F. Hanford. The former will become a candidate for Holy Orders.

The order of exercises was as follows:—

Morning Prayers in the Chapel, read by Rev. C. Dresser. Music: 16th Hymn.

Address—By Rev. J. N. Niglas, A. B., B. D., M. D. Music: Anthem.

Oration—A God in History. By W. W. DeWolf. Music: Chant, 149th Psalm.

Oration—Knowledge and its Influences. By Francis Hanford. Music: Chant, 96th Psalm.

Oration—Revelation the Source of Civil and Religious Liberty. By John Wilkinson. Music: Chant, 147th Psalm.

Oration—Physical Education. By Erastus DeWolf, Jr. Music: Chant, 93d Psalm.

Oration—Our National Characters. By B. F. Marsh, Jr. Music: 21st Hymn.

Degrees Conferred.—Music: Doxology.

Benediction.

The Address of the Rev. Dr. Niglas, to the graduating class, was very impressive. He reviewed the different professions, setting forth the inducements held out by each, and of the evils which they must avoid, and concluded by urging them to make the selection of their future profession through prayer, and above all not to forget the moral and religious training which they had received at the Institution.

The orations did great credit to the young gentlemen—the chanting was performed by the family of the Vice President, and the students. There was a large audience, and all seemed pleased. C.

Iowa.—The Bishop of this Diocese, after a brief sojourn amidst his friends in this city, has returned to Springfield, Massachusetts.

We have received in pamphlet form the Address delivered by the Bishop of Iowa before the Second Annual Convention of the Church in that Diocese. We have already largely adverted to it, and had occasion warmly to commend to general consideration very many of the points therein dwelt on. It appears that he has already visited all the organized parishes, many of which are situated at remote distances. He remarks:

The Providence of God presents before us a noble and most promising field. The lines have fallen to us in pleasant places, and we have indeed a goodly heritage. Let us pray for an increase of faithful labourers, and do all in our power to extend the Church that we love, and the blessed Gospel with which that Church is so fully and inseparably identified. The Protestant Episcopal Church, with its evangelical liturgy and conservative polity, is pre-eminently adapted to the wants of the West; and let us determine, by God's help, that this generation shall not pass away without seeing it well established at every prominent point in this extended Diocese. "There remaineth yet very much land to be possessed." Let us put on the whole armour of God, and go in and possess it in the name of Him who is the Captain of our salvation. In this great work the Clergy must have the hearty co-operation of the Laity, and there must be a brotherly sympathy among themselves. I would suggest stated gatherings or convocations of the Clergy in the various parishes, for mutual counsel and encouragement, and for stirring up the people to love and good works. Such meetings have long been customary in some of our dioceses, and great good has resulted from them to the cause of Christ and his Church. These meetings might be held semi-annually at least, and be so appointed as to secure the attendance of a considerable portion of the Clergy.

In regard to the adaptation of the Prayer Book to Missionary work, he remarks:

Whatever legislative action may take place, in our day, or in any future generation, with reference to a modification of our Liturgy, it seems to me that, with the Service as it is, the Prayer Book is an invaluable Missionary Assistant, when used according to its own Rubrics, in connection with the Rubric of Necessity and of Common Sense. The interest now pervading the Church on this subject is doubtless, however, one of the cheering "signs of the times," and indicates the approach of a day when a Church with such a history and such claims as those which characterize our own, will exert greater influence upon the mass of mankind, and be more and more like its Divine Head, of whom it is testified that "the common people heard him gladly."

The following as to a Diocesan Fund:

It is evident to my own mind that our first and chief work is to make provision for the establishment of the Church itself on a broad and deep and permanent foundation, deferring, till we arrive at some degree of maturity, as a diocese, any attempts except incipient ones, to provide for ourselves, in our diocesan capacity, those literary and theological institutions which are ready for our patronage in some of the older and not very remote dioceses, but which would prove too burdensome to us in our infant years. I have, therefore, in the voluntary work in which I have been engaged during the past few months, so presented our wants and claims as to give the impression that in asking for aid we have simply in view the means of the support and extension of the Church in this Diocese.

Elsewhere he remarks in reference to Church Building:

The provision of a suitable place of worship is a thing of indispensable necessity to the true prosperity of a parish, and the work of making such provision is one that should be entered upon as early as possible by every parochial organization. But in so doing, great care should be taken not to incur pecuniary responsibilities beyond the power of the parish to discharge, so that in the solemn service of consecration the people may devote that to God which is their own, and also be delivered from the great evil of a burdensome debt. As a general rule, it is desirable that a parish should not exceed *its own* ability in furnishing itself with a place of worship; though in some instances this may be impracticable. It is to be hoped that at some future time a portion of the Diocesan Fund may be available for this work; so that new and feeble parishes may be aided in securing sites for churches and parsonages, and in the erection of fitting temples for the worship of Almighty God. But, in any case, I would express the hope that applications abroad for assistance in building churches will soon be rare exceptions, and not the general rule. Let the people in feeble parishes have no aspirations beyond humble and economical structures, and let their churches, like their own private dwellings, give place to those of a more costly character only when warranted by an increase of means and by other favourable circumstances.

The address is a very able one, and for its brevity, comprehensiveness, applicability, a very commendable one.

THE WORLD AT HOME.

CELEBRATION OF THE FOURTH.—Independence Day was celebrated in this city with the usual open air and daylight displays, military and civil; but the wet setting in severely in the course of the afternoon, and continuing at night, the public exhibition of fire-works was postponed to Monday night, when the Park, Madison Square, and other open places, were the scenes of grand pyrotechnic *fetes*. The crowds were immense.

THE LIQUOR LAW.—The prohibition of the sale of *foreign* wines and spirits, under the law which came into operation on the 4th, does not appear to have been effectual in New York, high legal opinions sanctioning the legality of their sale, as having been imported for sale under a law of the United States. Yet on Sunday some fifty arrests were made for petty violations of the law. There does not, under its operation, seem to be any diminution in the arrests for excessive drinking; and as most of those arrested are unable or unwilling to pay the fine imposed, they are imprisoned for ten days, which, in a very short time, must fill our prisons with this unfortunate class of offenders.

THE PRESIDENT.—Cape May has had the honour of numbering the President among its visitors. The President and Mrs. Pierce returned to Washington on Saturday evening, from their excursion to the seashore at that favourite spot.

INDIANS AT WASHINGTON.—A delegation of Kaw Indians, from Kansas, arrived in Washington on Monday. Their object is to have one of their number appointed chief by the President, and to receive presents of horses, clothes, &c.

MISSING LETTERS.—In consequence of the recent developments respecting the discovery of valuable letters among the waste paper sold to paper mills by postmasters in various parts of the country, the Postmaster General has issued an order directing that henceforth all the sweepings of the offices shall be thoroughly examined, in order to guard against the possibility of loss of letters or other mail matter.

THE HARVEST.—Although the weather has been unsettled, the crops have made satisfactory progress. The wheat harvest in Ohio has been progressing for a week under remarkably favourable weather. The crop is said to be abundant beyond expectation, and the grain to be of a very superior quality.

MORTALITY OF NEW YORK.—The City Inspector reports 547 deaths as having occurred in the city the past week. This is an increase of 225 over the number reported the previous week. Of the whole number of deaths, no less than 370 were among children.

LAW OF LIBEL IN CONNECTICUT.—A new law of libel has been passed in Connecticut, and is to the effect that, in every action for alleged libel, the defendant may give proof of intention; and unless the plaintiff shall prove malice in fact, he shall recover nothing but his actual damage proved and specially alleged in the declaration.

THE PORTLAND RIOT CASE.—The coroner's jury in this case, in which John Robbins was shot, have returned a verdict severely reflecting upon the Mayor, Neal Dow. They say,—"After a full consideration of all the evidence in the case, the jury find that the said John Robbins came to his death by and through the agency of said Neal Dow, Mayor of the city of Portland, in the manner and by the means aforesaid, and in consequence of the rash and illegal order to fire given as aforesaid by the said Neal Dow, in the said city store, by the said military company called the Rifle Guards; and that the homicide of the said John Robbins, by the said Neal Dow, in the manner and by the means aforesaid, was, and is, without any legal justification or excuse."

THE STEAMER FOR EUROPE.—The *Baltic* sailed from this port yesterday (Wednesday) for Liverpool, with upwards of 240 passengers, among whom were Judges Denio and Johnson of the New York Court of Appeals, and Mr. Charles Stetson, President of the Ohio Life and Trust Co. of Cincinnati.

SENTENCE ON A SLAVE TRADER.—Captain James Smith, who was tried and found guilty in the United States Circuit Court of trafficking in slaves, was on Monday sentenced by Judge Ingersoll to pay a fine of $1,000, and to be imprisoned for twenty-one months.

FUEL CONTRACT.—A contract has been made to furnish the U. S. House of Representatives with hickory wood at $8 per cord, and anthracite coal at $6.19 per ton of 2200 pounds.

LONG-PENDING APPEAL DECIDED.—The long-pending assault and battery case between N. P. Willis and Mr. Forrest was decided during the June term of the Court of Appeals, the judgment of the Court appealed from being affirmed.

A LIQUOR LAW FOR TEXAS.—Seventeen counties in Texas have determined to make a Prohibitory Liquor Law the test in the next election of a Legislature.

LITIGATION.—In the First District Court in this city there have been tried during the past week one hundred and fifty civil actions, averaging 25 for each judicial day.

WESTWARD.—Pittsburg was once in the West; afterwards Cincinnati; then Louisville; and still later St. Louis; but the centre of the United States is four hundred and sixty-nine miles further West. There are eight hundred miles of the most fertile land in the world west of the Mississippi yet to be occupied.

ABOLITION OF IMPRISONMENT FOR DEBT.—The statute of Massachusetts, by which imprisonment for debt was entirely abolished, except in actual cases of fraud, went into operation on the morning of the Fourth of July. There were nine poor debtors in Boston set free by the new law, to enjoy their freedom and celebrate the anniversary of their country's independence.

CALIFORNIA.—We have intelligence of a conflagration at Auburn, which has nearly swept away that enterprising and prosperous town of the mines. The entire loss is estimated at a quarter of a million of dollars. A fire had also occurred in San Francisco, which destroyed property to the value of forty-five thousand dollars; but as it burned out a portion of the city which is represented as the resort of thieves and assassins, and the nurseries and workshops of crime, the loss is not much regretted. The mines are represented as yielding plenty of gold to the diggers in every part of the State, and all classes of miners are doing better than they have ever before done in any period in California. Business was far from prosperous; but in consequence of the reported prosperity of the mines, there was a better feeling among the merchants. The Board of United States Land Commissioners have confirmed the claim of James R. Bolton, which embraces thirteen thousand five hundred acres of land in the most eligible part of San Francisco, which is estimated to be worth forty millions of dollars. Messrs. Palmer, Cook & Co. own the greatest part of the claim. This news was received by the *Northern Light*, which brought eight hundred and twenty-nine thousand dollars in gold dust, which is considerable of an increase over the previous shipments by that line.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

THE PRIVATE PONDERINGS OF AN AGED PRESBYTER.

ORIGINAL INSTITUTIONS.

The Bible is entirely a religious book. It contains a religious history of the creation of the world, and of the human race, and it reveals the agency and purposes of God in their existence, and of consequence it contains the religion of mankind. And from the sacred record we may learn, that when God created the world, and gave existence to the human race, everything was very good, and perfect in its kind, and there was not any evil or depravity in anything which God had made. All evil and disorder in the world, both physical and moral, have had a subsequent and human origin, and one that leaves the character of God entirely unimpeached. To find everything in this world both right and good, we must needs go back, not to the times of the Christian Fathers, or to the times of Christ and His Apostles, or to the times of Moses, or to those of the Hebrew patriarchs, but to the foundation of the world.

The religion of the Bible is always retraced to the foundation of the world. And hence we read, "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world." Heb. iv. 3. "Known to God are all his works from the beginning of the world." Acts xv. 18. "I will open my mouth in a parable: I will utter dark sayings of old, which we have heard and known, and our fathers have told us, &c." Ps. lxxviii. 2. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34. "The Lamb slain from the foundation of the world." Rev. xiii. 8. Hence Jesus said unto the Father, "For thou lovedst me before the foundation of the world." John xvii. 24. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. i. 4. And hence the Apostle argues, "For then must he often have suffered since the foundation of the world." Heb. ix. 26. "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Pet. i. 20. A religion which may not be fairly and clearly retraced to the foundation of the world, cannot be of divine origin, but must be an imposition on the ignorance and credulity of mankind.

Such has been the Scripture application of the word *beginning*, as it has been applied to the institutions of the Deity. "In the beginning God created the heaven and the earth." Gen. i. 1. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands." Heb. i. 10. Wisdom saith, "The Lord possessed me in the beginning of his way, before the works of old. I was set up from everlasting, from the beginning, or ever the earth was." Prov. viii. 22. "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?" Is. xl. 21. "Who hath declared from the beginning, that we may know?" Is. xli. 26. The word of God extends from the beginning to the end of the world, "Declaring the end from the beginning, and from ancient times the things that are not yet done." Is. xlvi. 10. "He saith unto them, Moses because of the hardness of your heart suffered you to put away your wives; but from the beginning it was not so." Matt. xix. 8. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning." John viii. 44. "In the beginning was the word, and the word was with God, and the word was God." John i. 1. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." Eph. iii. 9. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. ii. 13. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. iii. 14.

Hence we may observe the Scripture meaning of the word *Old*, whenever it is used in an emphatical and absolute sense. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16. "Remember, O Lord, thy tender mercies, and thy loving kindness; for they have been ever of old." Ps. xxv. 6. "Of old hast thou laid the foundation of the earth." Ps. cii. 25. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." Mich. v. 2. "By the word of God, the heavens were of old." 2 Pet. iii. 5.

From the foregoing passages of Holy Writ, it would plainly appear that the religion of mankind, as it is recorded in the Bible, has been coeval with the human race; and that every subsequent institution of the Deity has been intended only to elucidate and confirm the original institutions at the beginning of the world. A religion that was not binding on the first man could not be of divine obligation on mankind: and it is equally evident, that unless the original institutions of religion had been made known to Adam, they could not have been binding either upon Adam or the human race. The foregoing argument is in obvious accordance with the facts recorded in the Bible, and more especially with the history of original events: and insomuch that unless those original events have been made known to mankind from the foundation of the world, we have no means of accounting for our knowledge of them at the present day. There is no evidence in the Bible itself, that a knowledge of original institutions has been subsequently revealed to mankind; but all those events have been recorded as being matters that were fully known to the human father of mankind. Let us carefully attend to the following examples.

"In the beginning God created the heavens and the earth." It has been sophistically argued, that it would be unreasonable to suppose that God made all the heavenly bodies on account of one single inhabited world, and which bears so small a proportion to the divine immensity. But the sophistry of the foregoing argument will become sufficiently apparent, if we only keep in mind that the largest aggregation of finite things will bear the same disproportion to the divine immensity, and that of consequence the argument contains its own refutation. On the other hand, David, whose devout meditations were divinely inspired, draws a very different inference from the contemplation of the heavenly bodies, and the inference which every man could draw in the worship of Almighty God. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him? and the son of man, that thou visitest him?" Ps. viii. 3. It may indeed excite our wonder and devout astonishment to think that God created all the heavenly bodies to adorn and bless our world; but the thing itself is divinely accredited to mankind by the more astounding fact, that, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. For ourselves, we pay no regard to the speculations of imaginative men; but we feel it to be our bounden duty to adhere to the verbal teaching of the sacred volume, and to the obvious analogy of Scripture truth. We may, however, have occasion at some future time to recur to the foregoing subject. But we will add, that no man would be able to reconcile the words of David with the modern theory of a plurality of worlds.

"Let us make man in our image after our likeness. And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i. 26. Now we may learn from the subsequent parts of the sacred volume, that the image of God in which Adam was created was that of his immortality, which from the beginning has drawn a line of eternal distinction between mankind and all inferior creatures; and the dominion which the Lord God gave to Adam over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing, has been clearly and fully set forth in various parts of the Holy Scriptures, and more especially in such passages as the following:—"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Ps. viii. 5. "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little (for a little while) lower than the angels for the suffering of death; that he by the grace of God should taste death for every man." Heb. ii. 8. "For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.—For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15. From the foregoing passages of Holy Writ, we may learn that it was the original intention of our great Creator to lift up mankind above the brute creation, by exempting them from the evil of death; and that it is the final purpose of God, to redeem the righteous from the grave, and to put them into the possession of his heavenly kingdom, to live with him for evermore.

Hence, we may perceive, that the hope of eternal life is the original ground of all religious obligation: for it is manifest that no creature whose existence is to terminate with this life can be under religious obligation, and that all such creatures are entirely destitute of religious faculties and the religious feelings, and are incapable of the knowledge and the worship of Almighty God. Mankind were created in the image of God, inasmuch as they were created capable of the knowledge and the worship of God, and of living in communion with him, and of aspiring after the blessing of immortality, and were made capable of enjoying the blessing of eternal life. Hence we may perceive what is meant by our being the sons of God; and from hence we may perceive the relevance and feel the force of the Apostle's argument,—"If sons, then heirs, heirs of God, and joint-heirs with Christ."

In the next place, let us direct our attention to the institution of the Weekly Sabbath at the end of the days, which contained a weekly commemoration of the creation of the world, and a weekly antedation of our everlasting rest. In truth, all religious institutions which have been recorded in the Bible, contain a commemoration of some original event, and an antedation of eternal life. All religious services, and all religious ordinances which are of divine authority, are types of heavenly things, and are divine antedations of the world to come. "God blessed the seventh day and sanctified it." He blessed it by separating it from the ordinary purposes of this life, and he sanctified it by consecrating it to religious purposes, and by making it a weekly pledge and emblem of the life to come. And thus the original design of the Sabbath would clearly show to us, that we should spend the Sabbath day in communion with God, and in the joyful hope of everlasting life. And with this conclusion agree the words of the Apostle, who has said, "For we which have believed do enter into rest, as he said, As I have sworn in my wrath if they shall enter into my rest; although the works were finished from the foundation of the world. For he spake of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein; and they to whom it was first preached entered not in because of unbelief; again, he limiteth a certain day, saying in David, To-day, after so long a time, as it is said, To-day if you will hear his voice, harden not your hearts. For if Jesus had given them rest, then could he not afterwards have spoken of another day. There remaineth therefore a rest to the people of God." Heb. iv. 3, &c. It follows, therefore, that from the beginning of the world, the weekly Sabbath has been a pledge and emblem of our lasting rest. And it is evident, that unless the weekly Sabbath was an original institution, there is no evidence of any subsequent institution, of the Sabbath day. The weekly alternation of labour and of rest contains a beautiful and edifying emblem of our religion, and it sets forth the true design of God in the creation of the human race.

"The Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden; and the tree of knowledge of good and evil." Gen. ii. 8. All religious institutions which are of divine origin must needs be typical of heavenly things, or otherwise they could not be divinely accredited to mankind; because all religious obligation must of necessity arise out of the relation which there is between our present and our future state of existence. The tree of life was a beautiful and instructive emblem of the religion of mankind; for while it afforded a perennial nourishment for this present life, it was a religious type of that which is to come. And yet it is of the utmost importance to the happiness of mankind, not to confound religious types with those divine realities which they were intended to typify, either in the present world or in the heavens above; as, for instance, we are not to confound the alimentary nourishment of the tree of life with the religious edification of the tree of life, nor with eternal life itself; nor the rite of Baptism with moral regeneration; nor the elements in the Lord's Supper with the consolations of the Holy Ghost. The tree of the knowledge of good and evil was so called because by abstaining from it mankind knew good, and by eating of it they knew evil; that is to say, by abstaining from it they retained a sense of the divine favour on their minds, and by eating of it they became guilty, and incurred a sense of the divine displeasure thereby, produced by the secret operation of the Deity within the human soul.

"And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 16. The testation of human piety in paradise consisted of a prohibition which was laid upon a single tree. It was a simple but an effectual testation, liberal in its requirements, and easy of observance, and in perfect harmony with the parental character of God. And yet the penalty was a most fearful penalty, perhaps the most fearful penalty which God could inflict, and the heaviest penalty which mankind could possibly endure,—death absolute and death eternal, that very evil which God had most of all desired to avert. "In the day that thou eatest thereof thou shalt surely die." Herein no condition is expressed, although a condition is of necessity implied, because a denunciation which would not admit of repentance and forgiveness, would be inconsistent with human probation, and would be equally inconsistent with the parental character of God. And the facts recorded in the Bible would clearly and most fully prove, that although no condition has been verbally expressed, yet a condition was of necessity implied.

"And the Lord God said, It is not good that man should be alone; I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made He a woman, and brought her to the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." Gen. ii. 1. Such is the divine record of the institution of marriage: it is brief, clear, and decisive. The Lord God brought the woman to Adam; the interposition was religious and divine, and Adam recognised the agency and the purposes of God therein. "For this cause shall a man leave his father and his mother, &c;" because the institution was divine. And the divine example in giving to Adam one wife, and one only, contains a divine prohibition of the practice of polygamy, which could not be reconciled with the original institution of marriage.

Such were the original institutions of the Deity before the fall, and which contained the religion of mankind in their primitive condition. We shall next examine the original institutions of the Deity after the fall, which contain the religion of human redemption.

J.

CHURCH MUSIC.

To the Editor of the Churchman:

DEAR SIR:—Amongst others, I feel a deep sense of gratitude to you for your advocacy of a proper style of Church music, and I earnestly trust that it may prove effectual in rousing some to a sense of the unreality of the present choir system.

As an instance of the difficulties which stand in the way of improvement, I write a few particulars of what has come under my own personal observation. A clergyman, one most justly beloved by his congregation, in this Diocese, recently made a most earnest and feeling appeal to his people, on the duty of not leaving this part of the worship to the choir, and also to the choir on their so performing their part as to *enable* the congregation to join. The *very next* Sunday, so far from there being any improvement, the music was entirely new, and though caculated enough to display the musical acquirements of the members of the choir, was such that none could possibly join in it. It was refreshing when in the Communion Service, instead of the fantastic solos and duets of the choir, the solemn tones of Old Hundred were sung, and all joined heartily, as they could and would always, if the choir would only permit them.

Besides this, the Service commenced with an elaborate anthem, of which not a single word was audible or intelligible. Surely, if "it is a thing plainly repugnant to the Word of God" "to have Public Prayer in the Church, &c.—in a tongue not understanded of the people"—this custom of a choir singing anthems of their own selection, of which the people do not even know the *language*, to say nothing of the words, must be repugnant to God's Word. Faithfully yours,

Columbia, S. C. H. L. O'N.

GLORY AND HONOUR.—The Christian does not pray to be delivered from glory, but from *vain-glory*. He also is ambitious of glory, and a candidate for honour; but glory, in whose estimation? honour, in whose judgment? Not of those, whose censures can take nothing from his innocence; whose approbation can take nothing from his guilt; whose opinions are as fickle as their actions, and their lives as transitory as their praise; who cannot search his heart, seeing that they are ignorant of their own. The Christian then seeks *his* glory in the estimation, and his honour in the judgment of Him alone, who,

"From the bright Empyrean where He sits,
High throned above all height, casts down His eye,
His own works, and man's works, at once to view."

Evils from the Poverty of the Clergy.

As the sole member of the Scottish Episcopal Bench, born, educated, and ordained in Scotland, and the only one of that Bench enjoying the advantage of an endowed Diocese, I am able freely to bring forward the evils resulting from the poverty of the Clergy. In treating of this question, we must entirely omit all considerations of *private* revenue, and consider the simple question of the remuneration derived by our Clergy from their profession, as a profession, or means of livelihood, and whether or not it is in correspondence with the importance and requirements of their position. Our congregations, generally speaking, belong to the higher orders of society, and they require, and rightly, that their spiritual advisers should be of the same social condition as themselves. Now, I do not understate the average when I affirm, that our Parochial Clergy do not receive an income exceeding £100 per annum. And our Bishops, who have to associate with the highest classes, and to exercise hospitality, have not upon an average £200 per annum from their profession. In both cases, it is manifest, that it is utterly impossible for them to occupy their position and discharge their respective offices aright, on the means afforded. In consequence, men are sought for with private means; Clergy embarrass themselves with pupils; Bishops add a pastoral cure to their other functions,—remedies, in a certain sense, improper, and in many cases unattainable. Yet it is not the poverty of our people which is the cause of these things; for no Church contains so large a proportion of wealth among its lay members as the Church in this country. It is, that the necessity of devoting energy to their work is not realized; it is, that the Laity do not realize the misery of the position of their Clergy. It is too much assumed, that, because *occasionally* it is possible to go on in this way, it is therefore *always* possible; and, indeed, so it may be, after the lame and improper fashion of the present. Again, it is said, "You have such poor instruments! they are not worthy of greater outlay;" as if, forsooth, a superior instrument can be obtained generally at an inferior price, or as if men could retain superiority on such a provision. It is not realized that the Clergy do require, and ought to obtain (if their office is worth anything at all), an altogether different ratio of maintenance from that which they now obtain. But until something of the kind *is realized*, and put in operation for them, no great good will be accomplished by our Church. We shall have the Church paralyzed; because her Clergy, having to consider and arrange constantly how to "get through" with their mere existence, are unable to devote themselves wholly to their proper duties; and this all the more so, since we possess a married Clergy. On the present system, men start full of hope and zeal, when young; but as they grow old, and their expenses increase, too often they end in selfish, but not unnatural despondency. It is not too much to say, that, on the whole, few members of our voluntarily-supported Church give so much to the maintenance of their pastors as they do to their ordinary domestics. I am not blaming; I am seeking to awaken attention to a fact. I myself, when a layman, for years gave my subscription at the rate above described, simply from want of reflection, and because no one pointed out the anomaly and impropriety. I am satisfied that many do the same now, and in the same way, and from the same reasons. But I am sure that, in ordinary times, it is among the first subjects which ought to be brought before the Laity, and I think it is one which most laymen would be inclined to consider favourably. Were it not on higher ground than to obtain for themselves and families the exertions of the Ministry in their unimpaired integrity, they would wish to contribute to obtain for their pastors freedom from external anxieties. It is not realized by the Laity that on an income of £100 per annum (and in the Church in Scotland this is not derived merely from a *curacy*, from which there is some day a chance of preferment to better things), it is impossible to maintain a married Ministry on the scale of the higher, or even of the educated classes; still less is it to be expected that, besides this, the pastor (as he ought) should be able to help the sick and needy. And it is not realized that a Bishop cannot on £200 per annum do the ordinary work of his Diocese, or maintain his family, or assist his poorer brethren of the Ministry, or exercise that hospitality which, in some shape, he ought to be able to afford. The more he attempts, the more difficult his position becomes. If he has private means, he must have recourse to them, or, failing this source, to his or the Church's friends,—the latter always a disagreeable, sometimes an unattainable remedy. Finally, he may become (as, alas! many have become) a Bishop in little more than in name, contenting himself with striving to be useful through the press or in like ways; or he will let matters take their course; all which results arise from his false position as to the means for the exercise of his functions. When we have an efficient Ministry, we are not able to retain it, by putting it in the power of qualified men to obtain such a livelihood from it as they would from any other profession of like social position. This must be attended to or we shall do no good. We may *occasionally*, as we do *now*, get men of private means who beggar themselves in our service; but this is neither right nor desirable. It is a system which cannot last, and which I am sure the Laity would be unwilling to see perpetuated, and which, if properly brought before them, I have many reasons for making me believe they would do their utmost to correct.—*Extract of a Letter addressed to the Scottish Ecclesiastical Journal, by the Bishop of Argyll and the Isles.*

The Holy Times of the Church.

We are always taught that our blessed Lord and Saviour Jesus Christ is to be our example and guide in all things. Now, if we examine the course of His life, as given by the Evangelists we shall directly see how very careful He was, in every particular, to observe the holy times appointed by God and the Church. At the feast of the Passover, we continually find Him going up to Jerusalem, (St. John ii. 23; St. Luke ii. 41). We read, also, of His being at the feast of Tabernacles, (St. John vii. 2); and also at the feast of Dedication, (St. John x. 22–3). When the Evangelists record these transactions of our Lord, they do not remark that He did this merely to accommodate the Jewish people, nor do we find our Lord Himself saying a single word as to His wish that in His religion such observances should cease. As then, nothing is said, His example stands forth to us as performing the will of God for our imitation, in punctually observing the holy seasons of religion.

But I have still something further to say. What was thus begun in the example of Jesus Himself, we find carried on in the Apostles. The Apostles and first Christians, as we might naturally imagine, were very careful imitators of our Lord. Being so close to Him in point of time, and having such opportunities of knowing His mind and will in religious observances, they would be the very fittest persons to whom we should look, next to our Lord Himself. Now, we find that these Apostles and first Christians, constituting the Church, adhered strictly to the keeping of seasons and days. They did, indeed, change the days, but they still observed *some days;* and that is the point which I wish to show you. They scrupulously retained the principle of holy appointed seasons. Now let us see. In the first place, in regard to the Sabbath, under the direction and guidance of the Holy Ghost, they appointed the Lord's Day, as the Christian weekly festival, instead of the Jewish seventh day or Sabbath. It is nowhere said that the Lord's Day, or first day of the week, is to be a Christian festival; yet we know, from Apostolic practice, that it was so. It is nowhere said that the Jewish seventh day, or Sabbath, is to be abrogated; yet we know, from Apostolic practice, that it was so. And how was this done? The Christian Church, taking up the principle of *some* seventh day to be observed, selected the first day instead of the last day; and they did it for this reason, that the one was more peculiarly a day of remembrance for the Christian than the other: the one only commemorating the creation, the other the redemption. Further, that which was done in the Sabbath, was very soon also done in other days. Very early in the history of the Christians, we find a substitution of Easter for the Passover—the same season, but the commemoration different—the one recording the passage of the children of Israel out of Egypt; the other, the resurrection of our Lord. Again, we find Whitsunday for Pentecost—the same season, but the commemoration different—the one recording the giving of the law from Sinai; the other, the gift of tongues, by which the Apostles went and preached the Gospel to all nations. Upon the whole, then, you clearly see the principle of holy days as deduced from Scripture: first, in the Old Testament, commanded by God; and then, in the New Testament, its spirit maintained and taught by our Lord and His Apostles.

Now, some one might possibly interrupt us, and say, —"All this is very well; we do not object to such holy times as the Lord's Day, or Easter, or Whitsuntide; these are good and proper festivals; but we do not see any authority for *other* days, such as Christmas day, or Ascension day, and the like. Such days as the Lord's Day may be considered of God's appointment, but the others are not." Such an argument amounts to no more than this: There can be no holy day or season, but such as is appointed by God's own especial command. Waiving the question whether the Lord's Day is of God's own especial command (but no one can safely say that it is); waiving it, however, for the present, let us consider the example of our Lord Jesus Christ, as before alluded to. It will be granted that He would not do anything that was wrong; nay, more, what He did would be sure to be an example of right. Now, He not only observed the Passover and Pentecost, but He observed the feast of *Dedication* (St. John x. 22–3). But the feast of the Dedication was not of God's appointment. It was appointed, as I told you before, by Judas Maccabeus. It was a mere human appointment —an appointment *by the Church*. Here, then, is our Lord's direct example for observing a holy season, which has the sanction and authority, not expressly of God, but of the Church only. What was the object of this feast of the Dedication? To commemorate a blessing. The Church, therefore, has a right to appoint a feast, or holy day, to commemorate a blessing, in addition to, and over and above those days which are of divine appointment: and hence we come clearly and conclusively to the duty of Christians to imitate their Lord in this, as in all other holy duties of religion.—*Bennett's Letters.*

PARADISE.

[The following poem is from the writings of "the saintly George Herbert," thus alluded to in the eloquent and impressive address of the Bishop of Iowa, before the Alumni of the General Theological Seminary.]

I blesse thee, Lord, because I grow
Among thy trees, which, in a row,
To thee both fruit and order ow.

What open force or hidden charm
Can blast my fruit, or bring me harm,
While the enclosure is thine arm?

Enclose me still, for fear I start,
Be to me rather sharp and tart,
Than let me want thy hand and art.

When thou dost greater judgements spare,
And with thy knife but prune and pare,
Ev'n fruitful trees more fruitful are.

Such sharpnes shows the sweetest frend;
Such cuttings rather heal than rend;
And such beginnings touch their end.

A Revival of Church Principles no New Faith.

It may be objected to all this, that we are formalists. Granted. We are so. But there is a meaning in our forms. We place no dependence upon them; we regard them only as means to an end; as means by which a calm and chastened worship may be secured, and deeper reverence awakened within our souls. These forms in themselves are nothing; in Christ they are gifted with life. External acts of devotion may, it is true, be substituted for the worship of the heart. But this is not a necessary consequence. There is, I grant, a danger that this may be the case; and so also is there, that men may give alms to be seen of their fellow-men; "danger in worship, lest we pray pharisaically; or lest we slumber over the prayers, and go to sleep over the sermon. In all we say, or do, or think, there is danger; for our adversary, the devil, ever seeks to turn our food into poison. Holiness is not ensured by the observance of external rites; but is it ensured by their neglect? Are they who despise the Church of God, and lay out all their own substance in the decoration of their own houses, of necessity, the most holy? So that this argument, as far as it is sound, is a mere truism. I repeat, we are formalists; but there is a meaning in our forms. Our decorations and acts of reverence are all for Christ and God. "It is," to use the eloquent words of the Bishop of Brechin, "for Christ we deck our altars. It is for Him, that under this spiritual dispensation, we still strive to raise houses exceeding magnifical; it is for Him that we consecrate art; to Him we offer the beautiful. Of His own we give back to Him a little. He it is whom we greet with the sweet strains of psalmody; He it is whom we adore with lowly postures,—our chancels, our ornaments, our portals, our rich chalices, and costly decorations, are all for Him. All these things are no lifeless forms, but replete with gracious significance and spiritual benediction. *Dead in themselves as separated from Him; for Him and in Him, they are quickened.*"

And from all this we are to be driven by the unmeaning cry of Popery, raised by the ignorant or designing. They who make such a charge, as Archbishop Potter said, know not the true nature of Popery. They cannot think to what great lengths we must go, if we are to hold nothing in common with the Romanist. Shall we circulate no Bibles, because they were preserved for us during the middle ages? Shall we discard the Lord's Prayer, or the three Creeds, or the doctrine of the Trinity, because the Romanists use the one, and express their belief in the other?* *Popery!* What! is it Popery to worship God with reverence, and enter into His presence with humility and awe; to build schools, and educate the young; to raise churches, and unfurl the banner of the Cross in dark spots of our land; to visit the fatherless and the widow, and comfort them in their distress; to open our churches for the daily worship of God; to offer opportunities of constant communion to the faithful pilgrim; to endeavour, by every means, to raise the moral and social condition of our fellow-men? If it be, it is the Popery of Primitive Christianity and the Bible; and the more such Popery spreads, the better will England be. The glory of God and the salvation of man are the objects we propose; and upon the principles of the English Reformation we take our stand. These we will maintain as we are bound to do. The flattery or the scorn of men cannot cause true and faithful servants to betray a faith that comes down to us stamped by the blood of holy martyrs. Whilst we shall ever labour to preserve the people committed to our charge, from the bondage from which they have been delivered, we will strive not the less earnestly to maintain for them their lawful heritage, and secure to them the full enjoyment of their spiritual privileges.

Believing that it is the work of God, we doubt not of success. But should this be denied,—should the skies be overcast, and clouds gather over us; should the time ever come when our fair churches shall be deprived of their beauty, and our altars laid waste; should persecution or distress come upon the Church,—there are, I am convinced, hundreds of noble-hearted priests who would not then embrace "a new faith," but defend the old one for which Cranmer and Ridley died. There are hundreds who would not barter their consciences for filthy lucre, but would give up all and follow Christ, rather than retain their preferments and lose Him. There are hundreds who, if driven into dens and hiding-places of the earth, would, in their solitude, cheer themselves by the recollection of the past, and say each for himself, with the immortal Jeremy Taylor, "I shall only crave leave that I may remember Jerusalem, and call to mind the pleasures of the Temple, the order of Her services, the beauty of Her buildings, the sweetness of Her songs, the decency of Her ministrations, the assiduity and economy of Her Priests and Levites, the daily sacrifice, and that eternal fire of devotion that went not out by day nor by night; these were the pleasures of our peace, and there is a remanent felicity in the very memory of those spiritual delights which we then enjoyed, as ante-pasts of Heaven, and consignations to an immortality of joys." —*Rev. W. B. Flower.*

* At the Hampton Court Conference, when Dr. Reynolds objected to the Cross, on the very same ground King James said—"I have lived long enough among these men, ever since I was ten years old, and nothing has given me a stronger aversion for their system than their peremptory disapproving every thing used by the Papists. This way of reasoning I detest. For my part, I know no way of avoiding the charge of novelty brought by the Papists, but by answering that *we retain the Primitive use of things, and only stand off from the innovations brought in by them.* But Dr. Reynolds' argument would bring us to renounce the Trinity, and many other fundamental parts of belief, because they are common to us and the Papists. Dr. Reynolds," said the King, with an air of pleasantry, "*they used to wear shoes and stockings in times of Popery; have you, therefore, a mind to go barefoot?*" —*Collier*, viii. pt. 2.

Domestic Missions of the Church.

MAINE.—The Rev. W. S. Chadwell has supplied the Church at Brunswick with Sunday services since the 21st of last July. For more than a year previous to his taking this position, the Church at Brunswick had been closed. The few that were accustomed to worship there, received with gladness the news that the Church was to be opened. A most convincing proof of their sincerity is seen in the very constant attendance of all those who profess to belong to the parish.

NEW HAMPSHIRE.—The past year has been one of prosperity for the Mission situated at Manchester. There have been some valuable accessions to the congregation. A livelier interest has been manifested among the members in the affairs of the Church, and in the benevolent labours appropriate to Christ's disciples. "There have not been wanting," remarks the Rev. J. G. Hubbard, "evidences of a growing appreciation of the Church's position,—of her scriptural and conservative character,—her order, combined with freedom,—the spirituality of her Liturgy,—her firm adherence to the simple faith of Christ crucified,—and her marked elevation above all sectional and political influences."

Concord, a small parish, is vigorous and promising. Attendance on the services has somewhat increased. The Sunday school continues to prosper. Two Bible Classes meet weekly. There are cheering indications of increasing spirituality on the part of many who have taken the vows of God upon them, and of greater interest in personal religion felt by some who have hitherto served the god of this world.

ALABAMA.—Of Cahaba, which affords a wide mission ground, we have the following record of its missionary, the Rev. G. F. Cushman:—"On the third Sunday in February I preached in Camden, Wilcox county, it being the first Episcopal service ever held in that thriving town. I found six communicants, and quite a large number of persons interested in the formation of a parish. They promised to see what could be done before I came again, and I left them assured of their final success. The third Sunday in March I visited Camden again, accompanied by two clerical brethren, one of them a missionary. Services were held Sunday, Monday, and Tuesday, by the Rev. Messrs. Lee, Nevins, and myself. A liberal subscription had meanwhile been raised, which will secure the erection of a neat gothic church. A parish was organized by the name of St. Mary's Church, Camden, which will apply for admission at our next Convention. As soon as the necessary arrangements can be made, they will call a minister, as they will need his entire services. Meanwhile, with the consent of the Bishop, I have promised them one Sunday in the month. St. Mary's will be a self-supporting parish from the start. This is only an illustration of what might be done in Alabama, if we had but the men to fill the places that open of themselves. The field is white for the harvest, but the labourers are few."

MISSISSIPPI.—The parish of Okolona, under the Rev. T. B. Lawson, is growing slowly. The missionary is endeavouring to establish a Church Female School. The church building is entirely paid for, but much is yet needed to give the interior comfort and neatness.

INDIANA.—The Church in Worthington, under the care of the Rev. Daniel Shaver, is gaining ground in point of influence, and prospects are very encouraging, that by the end of the year there will be a goodly number of accessions to the Church. Bishop Upfold has extended the field of the missionary's labour, by appointments at Trinity parish, Vanderberg county, Princeton, and Vincennes, visited once a month, until they can be supplied, which the Bishop hopes to do in the course of two or three months. The church edifice in Worthington will be finished by next fall. The Sunday school is advancing well, and our teachers have the interest of the Church at heart, and the minds of the young manifest a growing interest in their catechetical instructions. "Since I commenced my labours here," remarks the missionary, "the public mind has been greatly changed in favour of the Church; and thus far in humility I can say, that God has been our helper."

Logansport, in the same State, under the Rev. John Trimble, Jr., has become self-supporting, and takes its place among the many fostered by the Society's care, now able to walk alone, and to return to others what they have received.

TENNESSEE.—The Church at Franklin, remarks the Rev. M. S. Royce, has not so much *top* as some other parts of the vine, it has a deep and healthy *root*, with a proportional amount of *fruit*.

MICHIGAN.—At Niles, the vestry of the church, under the Rev. H. Adams, are now making an effort to build a new church, and have $2,500 already subscribed for the purpose. They think that they may be able to raise $500 or $1,000 more, but this is not sufficient to build such a church of brick as they want.

WISCONSIN.—Elkhorn, under the Rev. G. E. Peters, has a very pretty church, carpeted and cushioned throughout, and a fine-toned bell. The consecration of the church is a matter of no little importance to that parish. Hitherto service had been held in the court-house.

At Mineral Point, in the same State, under care of the Rev. J. Phelps, the services of the Church have been continued without interruption: the congregation is the same as before reported.

IOWA.—Fort Des Moines has lately been entered upon by the Rev. E. W. Peet. The following is his account of the first Communion in that far Western post:—"I had hesitated very much in my own mind whether I should give notice of the Communion, as we had no church, no sacred vessels, and I knew of but few communicants. On the evening previous to Palm Sunday, however, the Presbyterian clergyman kindly offered the use of his church for the next Sunday after, which was Easter Day, and the circumstances decided me to notify the people of the Communion on Easter Day. I did so, and appointed the evening of Good Friday to meet at the house of Dr. Morris, where I lodge, such members of the congregation and the Church as desired to unite with me in prayer for the divine blessing. A goodly number came, and I trust that God was with us. On Sunday morning, I hardly knew what to do for want of sacred vessels, having only my small pocket communion set, used in the visitation of the sick. But a friend kindly supplied for the occasion the very things we needed—a silver cup, with a wreath of grape clusters and vine leaves around it, and a small silver plate. So every thing was duly prepared. The house was entirely crowded, and some went away who could not get admittance. A deep solemnity pervaded the building, and sat on every face. And when I came to the administration of the Holy Sacrament, after a part of the congregation had been dismissed, I was sensibly touched by the devotion that seemed to prevail. Our secluded position, myself 130 miles away from all my brethren in the Church, Easter Day, the first Communion ever celebrated in this glorious region, and then the little band, four male and four female communicants, two of whom communed for the first time, deeply affected, were among the incidents of the day well calculated to affect me deeply, and at the same time to inspire me with thankfulness and praise. Oh, may God grant His blessing to the vine which, we trust, His right hand hath here planted! We have as yet done nothing towards the erection of a church; but I hope we shall be able ere long to accomplish that object. Of the ten communicants whom we can gather in this place, at least five or six were the fruits of the early labours of that pioneer of pioneers, Bishop Chase."

A NOVEL FREIGHT.—The ship Sunny South (says the *San Francisco Herald* of the 19th ult.) cleared yesterday for China, having on board the dead bodies of seventy Chinamen. It appears that there is a company of Chinamen in this city doing quite an extensive buisness in disinterring and shipping the dead bodies of their countrymen to the order of the relatives of the deceased in China. The cost of the operation is about fifty dollars—a sum willingly expended by the wealthier class of Chinese, who consider it a duty, as well as a privilege, to pay this tribute of respect to the remains of deceased relatives.

TO THE SIGHTLESS BIRD.

To the Editor of the Churchman :

Sir,—In reading the accompanying paragraph, which I enclose, the subjoined lines occurred to me. If you deem them worthy of a place in your columns, they are at your service :—

A correspondent of the *Newark Sentinel*, writing from Florence, and speaking of the nightingale, says :—"Certainly it sings better in darkness, and thus comes the cruel custom here of putting out its eyes, to secure by day all the sad sweetness of its midnight song. The same barbarism is practised on the chaffinch, another night-singing bird of Italy, whose coming precedes that of the nightingale, and whose voice is equally melodious, though perhaps not so touching, and therefore less thought of. These blinded songsters, pouring forth all the bruised richness of their beings in pathetic melody, awaken more than ever our poetic sympathies. So Milton and Mæonides sang thrice soulfully when their darkened orbs turned inward for celestial light."

Ay! warble on, sweet songster, in the silence of the night,
The thrilling richness of thy notes dependeth not on *sight ;*
Pour forth thy bruised sweetness, in tones as soft and clear
As when you revelled in the moonlight, in many a former year.

For ye know that in the land where the myrtle's dark green bough
Breathes its soft and spicy sweetness on thy madly tortured brow,
That thy grateful solemn anthem will swift ascend on high,
For the angels will convey it unto the "All-seeing Eye."

So oft the blind bard Milton would sing with fond delight,
For as his eye was darkened, his soul obtained more light,
And he blessed the Hand that wounded, for his mental sight, more clear,
Discerned celestial glories in the far distant year.

So thus he sang, "O, may we soon again renew that song,
And keep in tune with Heaven, until God, ere long,
To His celestial consort us unite,
To live with Him, and sing in *endless morn of light.*"

Savannah, June, 1855. H. T. K.

FOR THE YOUNG.

THE ONE BAPTISM FOR THE REMISSION OF SINS.

"Let us go back to the Creed again. Can you tell me whether you notice any other Article in which there is a difference in the Nicene Creed from the Apostles'?"

"Let me look again," Willie said, and then he ran his eye along the Creed rapidly, and then fixed on 'One Baptism for Remission of Sins.' "Is not *that* somewhat different?" he added.

"Yes, Willie, it is; and perhaps one of the most important to us of the present day. You notice that in the Apostles' Creed it is put merely in these words, 'I believe in the forgiveness of sins;' merely saying that our sins are forgiven, without saying *how*."

"But of course," interrupted Willie, "of course we belive in 'the forgiveness of sins,'—without that it seems as if there was no use in having a Creed at all,—without our Saviour's atoning blood, as we are always taught in Church, there would be no need of trying to please God in any way."

"Yes," said Eustace; "and so you see there must be more meaning in the words than might at first appear. The Apostles' Creed only asserts the first; the Nicene the manner and the way."

Willie was somewhat perplexed. "I do not understand," he said, "I see nothing about the manner and the way. I thought we could only have our sins forgiven for the sake of Christ, and through His Passion and Crucifixion."

"You are quite right," Eustace answered. "But observe what I want to explain to you. The Passion, or Crucifixion of Christ; His Death; His Blood; His Atonement; His Sacrifice; all which expressions, you know, bear upon the same point; all these do not constitute the *manner*, or the *way*, of our being forgiven for our sins. They only speak of the *cause* and *price* of our forgiveness. Don't you see the difference, Willie? It is very, very important. Jesus Christ died for our sins—that is the sole *cause* of our being forgiven. He suffered death on the Cross, and shed His precious blood for us—that is the *price* which he graciously paid. But then He said, 'You must, O my disciples, do something yourselves in order that you may apply the cause to your own cases, and embrace the price in your own hearts. I appoint a peculiar *manner*—I command a peculiar *way*—by which you may enjoy all the good I want to give you.' You remember your Catechism? How did you become a Christian, Willie?"

"God made me one," Willie said.

"Yes; but *how?* Do you not see it yet? *How?* When did you get your Christian name, Willie?"

"Oh, yes; now I see. 'In my Baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.'"

"Yes, at your *Baptism*. And so the Creed says, 'I believe in One *Baptism* for the remission of sins;' that is, I believe that Jesus our Blessed Lord appointed a way by which we are to have remission of sins. And so you know all persons who came to Christ and the Apostles to become disciples, were brought at some time or other to Holy Baptism. Even St. Paul, 'Arise, and wash away your sins;' '*wash*,' meaning, 'be baptized.' You should look to all these instances; they are very remarkable."

"But what," Willie inquired, "is the meaning of '*One*' Baptism? Why could not the Creed say—I believe in *a* Baptism for the remission of sins?"

"I am glad you are so observant," Eustace replied. "You are quite right to say this. You must always remember that every word is of great value in such a matter as this. The holy men, full of the Holy Spirit when they put together this Creed for the use of the Church, could not have used words lightly. There must be some meaning in the word *one*. It means this, there are not two Baptisms for sins,—one of the Holy Ghost at one time, and one of water at another time. It is not possible that a man should become a Christian by Baptism in water, and *not* have the Spirit of God given him, in sanctification, and forgiveness of sins, and regeneration. It is not possible to separate the gift of grace from the channel of grace, and so *divide* Baptism. It must be *One*. When we have the water, we necessarily have the Spirit. Just, you know, Willie, as the Catechism says, that you were at first a child of wrath, but you were made by Baptism a child of grace. It says, 'We are hereby made;' HEREBY,—that is, by Baptism—'we are *hereby* made the children of grace.'"

"Oh, yes," Willie exclaimed, "now I see; and that is the reason of the difference between the Sacrament of the Lord's Supper and the Sacrament of Baptism,—one is many times administered over and over again; the other only *once*."

"Yes; ONCE. All is done once for all,—not repeated,—not divided. 'I believe in one Baptism for the remission of sins.'"—*Cousin Eustace.*

The Crown of Thorns.—It is a mistake, that a lust for power is the mark of a great mind; for even the weakest have been captivated by it; and for minds of the highest order, it has no charms. They seek a nobler empire within their own breast; and *he* that best knew what was in man, would have no earthly crown, but one that was platted with *thorns!*

HEBDOMADARY.

Sunday, July 15.—*Sixth Sunday after Trinity.*—When we love an object, we desire its presence, we delight in the contemplation of it. We tremble lest by any neglect or misconduct we should lose it. Such love we pray that we may have towards God, seeking His presence, keeping Him in our minds, patiently striving to do His will. Thus, if we love Him, the Lord has promised that we shall receive the crown of life, and blessings such as "eye hath not seen, nor ear heard, neither have entered into the heart of man."

To-day is dedicated to *St. Swithin, B. C.* St. Swithin was Bishop of Winchester (England). He lived in the ninth century, and was of noble birth, dedicated from a child to the service of God, for which he was trained at Winchester, where he was first Prior and then Bishop. He educated the King Ethelwolf, who reverenced him as a father, and after a life of apostolic holiness, died at Winchester, desiring, out of humility, that his body might be buried, not in the church, but without in the churchyard. His massive stone tomb, now within the cathedral, is still pointed out at Winchester.

Lying.

While we carry the sin of lying to a higher degree in perjury, we may carry it to a lower degree in various shades and habits of language, in which many careless persons indulge. While one extreme of lying is caused by its greater deliberation and calling God to witness it, the other extreme is caused by careless and loose ideas of the meaning of words and their value. I will just mention some of these habits, and then close my letter.

First, there is *Equivocation*. Many persons scruple at a lie, but scruple not to equivocate; that is, if a question is asked by a word in one sense, they will answer it by the same word in another sense; or they describe transactions as having happened, in language which, while they themselves understand it in one sense, they are aware that those to whom they speak understand it in another sense; as when a person is asked, whether he believes in the doctrine of baptismal regeneration, he answers, yes; but the sense of the person asking, is regeneration as connected with the water of Holy Baptism; whereas, in the sense of the person answering, regeneration is connected only with Baptism of the Spirit. It may be observed in the instance of Abraham, in calling his wife, before Abimelech, his sister. She *was* his sister in a sense, for she was the daughter of his father, but that was not the sense in which Abimelech understood it, or in which he meant Abimelech to understand it. The sense in which Abraham meant to use the expression, "she is my sister," was this—"she is not my wife."

Again, there is *Prevarication, i. e.*, a quibbling, or shuffling—an evasion of the truth by a dexterous manœuvre, either of word, or action, or look. It was instanced in Gehazi, for when asked by the prophet, whither he had been, he answered not directly, but tortuously—"Thy servant went no whither." Under this head will be brought, pretences to ignorance about things which are known, pretences of absence, pretences of shame, or fear, and the like.

Again, there is what is called *Duplicity, i. e.*, acting in a double manner. As equivocation is *speaking* in a double sense, duplicity is *acting* in a double manner. A certain person, A B, is at heart a believer in all the doctrines of the Church of Rome, not only those which are true, but also those which are erroneous; but, being such a believer, he nominally remains in the communion of the Church of England. He professes outwardly a faith to serve a purpose, which, internally, he determines to abandon. Such a man was Judas Iscariot; for, while he pretended to be, and was outwardly an apostle, inwardly he was a traitor. Such, too, are they who, reading the Church's canons, articles, and liturgy, abide by them in a sense of their own; they know the Church's interpretation is different from their own, yet they abide in the Church, and do not give up their own.

Again, there is what is called *Subterfuge, i. e.*, escaping from the consequences of a lie by pretending that it is otherwise than it is, and so making a lie upon a lie. This may be instanced by those who having once recourse to fraudulent devices, by which they hoped to gain an advantage, being detected, suddenly turn round, and say, they did it in sport, or that it was accidental, or that they considered it a trifle. Such men are rebuked by Solomon, who says, "As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith, 'Am not I in sport?'" (Prov. xxvi. 18, 19.)

Again, there is what is called *Casuistry, i. e.*, the inventing or the citing of certain difficult cases, wherein usual rules are compelled to be abandoned, and from such cases deriving a general maxim by which morals are overset. Casuistry is not of necessity bad; on the contrary, it is good; for if it be exercised in the determining cases of conscience for the doubtful or the timid, it is beneficial: but I speak of it here as perverted by the unskilful or the malicious. Such are the following:—

May we tell a lie that good may come? To which I answer in the negative, for St. Paul infers it in Rom. iii. 8. We must not do any evil that good may come.

But what if life is to be saved, or property to be rescued, or any other purpose gained of confessedly great value; as, for instance, the murderer demands of me where a certain person is concealed whom he desires to slay. Ought I, when I know where he is, to tell the truth, or ought I to tell a lie and save life? I answer, it is a case of necessity, and is taken out of the general rules. The being guilty of a murder, or being accessory to a murder, is a greater sin than the telling of a lie. The less, then, must give way to the greater.

May we tell a lie to keep a secret? as in the case where one person has committed to another something of importance under promise that he will not divulge it; but a third person interferes, and demands whether he has a knowledge of it? If he answers that he *has* a knowledge of it he tells a lie, for he breaks the promise to him who committed to him the secret. If he answers that he has *not* a knowledge of it, he tells a lie to him who asks the question. This, again, is a case out of the common order. The rule would be, *not to reply at all.* But if forced to reply one way or the other, it must be considered as a trial from God, and the case must be committed to Him, for He only can unravel it.

Again, such points as these may be started: was the wife of Grotius justified, in passing her husband through the guards concealed in a chest, and, when demanded, replying, by a lie, that the chest contained but clothes? It was to save life, and must not be judged by common rules. Was Lucilius right when he offered himself to the soldiers of Octavius, telling a lie, and saying he was Brutus? This is called by some a lie of heroism. It was a sacrifice of self for a great purpose. It stands as the others, by no common rule, and we can make no judgment.

Again, may a lawyer, in pleading the cause of his client, assert his client's innocence when he knows he is guilty? Some moralists decide that he may, because he would in doing so speak in an official capacity, not as an individual. But, in my opinion, the man and the Christian, inasmuch as they are eternal, cannot give way to the mere officer who is temporal. To be a good Christian is higher than to be a successful lawyer. Therefore, I should side with those moralists who answer the case in the negative; but there are shades and varieties in it which must be left to each man's conscience, and to God for His guidance.

Such cases are, however, more curious as matters of speculation than necessary to decide for the sake of morals. They can occur but rarely. Sufficient for us, if we are occupied in framing and directing our minds for the general circumstances of every-day life. A general habit of veracity, strictness of word, punctuality in engagements, cautiousness in speech, and binding of the tongue: these are the points for our general aim. Succeed in these as habits, and special cases will no sooner arise than they will be despatched by a clearness of vision, which no one can describe but as a tact or intuitive feeling which comes from the gifts of the Spirit to him who looks for them. As we saw the meaning of equivocation, prevarication, duplicity, and subterfuge, so let us make for ourselves their contraries: singleness of purpose, straightforwardness, simplicity, and integrity. Nathanael was praised of our Lord as a man in whom was "*no guile.*" How much this expresses! No cunning, no object to gain by tortuous roads, no tricks of speech; but openness, ingenuousness, frankness, fidelity. How you love the man whom you can trust; and how you trust the man whose mind and word agree together. Be such a man as this. Imitate Nathanael.—*Bennett's Letters.*

There are two things that speak as with a voice from heaven, that He that fills that eternal throne must be on the side of virtue, and that which He befriends must finally prosper and prevail. The first is, that the bad are never completely happy and at ease, although possessed of every thing that this world can bestow; and that the good are never completely miserable, although deprived of every thing that this world can take away.

Misfortune is like the Black Mountain of Bember, on the confines of the scorching realm of Lahore; as you scale its sides you see but sterile rocks, but once arrived at the summit you have the heavens above your head, and the Kingdom of Cashmere at your feet.—*Bernardin de Saint Pierre.*

No two things differ more than hurry and despatch. Hurry is the mark of a weak mind, despatch of a strong one.

OUR FIRST FRIEND.

As morning tears on summer flowers,
As pearls in ocean cave,
As sunlet in Elysian bowers,
As moonlight on the wave,—
Not even dreams of bliss, above,
Are purer than a Mother's love!

In helpless childhood's shadowy hour,
When all seems dim and scarce defined,
On her hath God bestowed the power
To mould the young immortal's mind:
And cold and drear this world would prove
Without a Mother's watchful love!

And when maturity hath brought
Its train of kind affections seared,
Its worm of care and cankering thought,
To blight the flowers gay hope had reared—
The balm of peace is poured on us,
Through thine, a Mother's soothing voice!

Yea, e'en though error track our way,
And tongues speak lightly of our fame,
And thy false friends, Prosperity,
Have fled with fortune's fitful flame—
One bright star still the Lord hath given,
To guide the wanderer home—to Heaven!

—*Mrs. La Mont.*

Damascus.

Damascus, although it scarcely meets the expectation excited by its romantic appearance from a distance, is a very splendid city. It contains a great many fine mosques, and, it is said, not less than five hundred private dwellings that might rank as palaces. The streets are narrow and intricate, but far less so than those of Cairo. Those which are occupied only by dwelling-houses have a gloomy and dismal appearance, for few houses have any windows to the street, and where there are any, they are covered with a close wooden lattice. The whole city appears to be wrapped in a strange mysterious silence, until you approach the bazaars and other places of public resort. The entrance to some even of the finest houses, is by a low, mean-looking door, in a great blank wall, little according with the luxury and splendour within. This unpromising entrance admits you to a spacious quadrangle paved with marble; in the middle of which a fountain throws up a continual shower, cooling the atmosphere and refreshing the evergreens and flowering shrubs which are placed around it. An arcade, supported by slender columns, runs round the quadrangle. You ascend to it by one or two steps; it is furnished with rich carpets and deewans, and cushions of damask or velvet embroidered with gold; and from it the doors open into the different apartments. These, too, are luxuriously furnished; the roofs and walls elaborately painted and gilded, and the cornices ornamented with Arabic inscriptions. But here the same mysterious solitude prevails; the only sounds to be heard are the continual plashing of the fountain, and your own footsteps echoing over the marble pavement; and you might also fancy yourself in one of the enchanted palaces of the Arabian Nights. These houses are far from the busy part of the city; but as you approach the quarters "where merchants most do congregate," the scene gradually changes; you meet more frequent passengers; strings of mules and loaded camels begin to obstruct the way; "the busy hum of men" draws nearer and nearer; and, turning from one of the narrow streets, you find yourself in the midst of a spacious bazaar. The eye is bewildered amid the gay colours of the various articles exposed for sale, and the groups that are seen passing and repassing in every variety of Oriental costume. There is a bazaar solely for the sale of boots, shoes, and slippers; another for ready-made articles of dress; in another you are deafened by the clattering of the whole fraternity of coppersmiths; saddlery and military trappings are sold in another; and the Armenian gold and silver smiths carry on their trade in what has once been a Christian church. The wholesale merchants have their warehouses in the great khans, or caravanserais. The finest is that built by Assad Pacha. It enters from one of the bazaars near the great mosque, and is a fine specimen of Saracenic architecture. The arched and vaulted gateway is very lofty, and richly sculptured, and leads into a spacious court, beautifully paved with broad smooth flags. In the centre is a fountain and tank, at which the mules and camels drink; the entrances to the warehouses are under an arcade which surrounds the court; and an open gallery above leads to the counting-houses of the different merchants. The masonry is in alternate courses of black and white stones, in the manner peculiar to the Saracenic style; and the whole is covered with lofty domes, and supported by many pillars. The manufacture of the celebrated Damascus swords no longer exists; but a true Damascus blade is sometimes offered for sale, and commands a high price. The splendid silk damask interwoven with gold, which is seen in some of the richest houses, is not easily found in the bazaars; and, I rather think, it is not now made. The present manufactures are red leather shoes and slippers, a variety of silver work, silk and cotton stuff woven in variously coloured patterns, and some very neat cabinet-work of fine wood inlaid with ivory and mother-of-pearl. These are made to a considerable extent for other markets; and there are a variety of other manufactures of minor importance. British manufactures have now taken the place of many of the inferior native fabrics; and many articles which used to be brought from India to the Persian Gulf, and reached Damascus by the caravans from Bagdad, are now imported direct from London and Liverpool to Beyrout. The principal articles of import are cotton goods, cotton twist, iron hardware, West India produce, indigo and cochineal. The bazaar of the mercers displays an extensive assortment of Manchester and Glasgow calicoes, muslins, and printed goods, and a few articles of Swiss manufacture. The mosques are very numerous and handsome, but they are not so easy of access as those of Cairo; indeed, it is not quite safe to linger too curiously opposite the entrance. Our merely stopping to look into the outer court of the great mosque attracted the attention of some Mooslims who were passing, and we were advised to walk on. This was once the cathedral church of St. John, and it is said to be the largest and most splendid of all the churches erected by the early Christians in this country. It is crowned by a lofty stone cupola, and has two minarets at each end. The outer court, which is very spacious, is paved with marble; it has a large fountain in the middle, and is surrounded by a double cloister. The mosque of the Durweeshes has the finest minarets in Damascus; and another is remarkable for the minarets being encased with enamelled tiles of various colours. Near the entrance to the great mosque there is a fine fountain, which throws up the water about twenty feet; and immediately opposite it is one of the principal coffee-houses. These are generally light, elegant structures, painted with gay colours, and open in front. Creeping plants are trained up the slender columns that support the roof, and the interior is furnished with deewans and cushions; coffee and various kinds of sherbet are served to the guests, and *chibouks* and *nargeelehs* kept for those who do not bring their own. The coffee-houses are almost all placed near these fountains, or open upon a garden, with a little cascade or a stream of water, whose gentle, murmuring sound appears to lull the smokers into a pleasing state of dreamy indolence. They look very contemplative, without the trouble of thinking. One of the guests at Maksoud's one evening, when we were discussing the comparative merits of the *sheesheh* and *chibouk*, rested his preference of the former on the soothing effects produced by the murmuring of the water in the vase. Damascus possesses fewer antiquities than might be expected in one of the earlier cities mentioned in the Bible; coeval with some which existed soon after the Flood. The most ancient remains are a portion of a wall, built with square blocks of stone; and, in some instances, of blocks of which the height exceeds the breadth; a style of building which belongs to a very ancient period. The Castle, like every place of strength in this country, has been destroyed, rebuilt, and altered at various periods. The oldest part, near the foundation, is formed of stones of very great size; and the broad ditch which surrounds it is built in the rustic masonry of the Romans. A house is pointed out in one of the great thoroughfares, supposed to be the street "called Straight," as the house of Judas where Saul of Tarsus lodged; and the part of the wall from which he was let down by night in a basket, when the Jews watched to kill him, is also shown. About a quarter of a mile from the eastern gate, you may stand on the exact spot which was the scene of his miraculous conversion. But there is really little interest in visiting these places in the absence of any better evidence of their identity than might be produced for the situation of the dwelling of "Eliezer of Damascus," the steward of Abraham. The feeling that you are in the city of Damascus, notwithstanding all the alterations which it has undergone, is itself too engrossing to allow any interest to modern, and very uncertain traditions, respecting streets and houses. The gardens around Damascus extend, as I have already said, for many miles into the plain. They are intersected by numerous streams of water, and may rather be called groves of fruit-trees than gardens. To the west, they extend to the great suburb of Salahieh; richly varied with corn-fields and olive-grounds, deep groves of cypress, and long avenues of stately poplars. There is but one river, the Barada; but there can be little doubt that its diverging branches, which beautify the city and enrich the gardens which surround it, were the "Abana and Pharpar, rivers of Damascus," which Naaman the Syrian thought "better than all the waters of Israel;" and which the present inhabitants hold in scarcely less estimation.—*Kinnear's Travels.*

Sitting or Lounging at Public Prayer.

Not only does Holy Scripture condemn you for sitting in church during the prayers, but you condemn yourselves. Only consider how differently you behave in your own houses. When you pray in the morning or evening in your own rooms, do you sit down upon your chair or on your bed? No; you would be ashamed so to do; it would not seem like praying; you never did it; you never thought of doing it; you always knelt down, and you continue still to kneel whenever you pray at home. And not only do all professing Christians kneel at their private prayers, but they do the same at family prayers. Who ever saw a family all take their seats in a row of chairs when they began to pray? Suppose you went into a house and saw a family so acting, would you not be greatly shocked? Would you not say instinctively that they had almost better put off their praying if they would not kneel?

Well, then, it is surely strange, that we all should kneel when we offer prayer, whether in our own rooms or with our own families, and that so many of us should neglect to kneel, when we pray in a far holier place and with a far larger family of Christ. Our home custom, our family custom, condemns our custom at church; we are self-condemned; we contradict ourselves; we feel it needful and fit and reverent to kneel in a common house; we act as if it were needless to kneel in God's House. O let our home ways, and our family ways, as they are so much more right and reverent and acceptable to God, be henceforth carried into church!

O my friends, we should indeed "worship and fall down and kneel before the Lord our Maker;" we should fall down before our Heavenly Father; we should fall low on our knees before His footstool; we should cast ourselves at His feet; we should bend ourselves before the throne of grace, for God is in heaven and we are on earth; God is high exalted in the very heaven of heavens, and we are very low, made of dust, worms crawling on the earth; God is most holy and most pure, and we are vile earth, with vile bodies and vile souls, poor wretched sinners, deserving wrath, not worthy to lift our eyes unto heaven, utterly unclean. What are we that we should advance boldly into the presence of the everlasting, most mighty, most glorious God! Should we draw near and lounge and sit at ease and lazily cry for life, for grace, for pardon, for deliverance from hell? Should we not creep in, as it were, into God's House, and bow our head low, and bless God with true humility, for suffering us to draw near to Him in His House of prayer through the merits of His dear Son. Great honour, great grace is it that God should call any building which we can rear, His House; great honour and great grace that we should be allowed to enter in and pray; for we are but poor sinners, all of us covered with sin, all of us unfit to stand in God's presence, all of us unclean, with unclean hands, and unclean hearts.

Nor can we enter into God's House and cry "Father" to him who is in heaven, except for the sufferings of our Lord. Every time we cross the porch we should say to ourselves, "Christ has died; therefore I must abase myself, as through my sin I had a hand in His death. Christ has risen; therefore I have a hope of pardon." Thus shame and hope, a deep sense of sin, and thankful thoughts of the free grace of God, should be mixed together in our souls as we cross the threshold of the Church. Every prayer, whether it be for body or for soul, whether it be a thanksgiving or a cry for pardon, reminds us of our sins and of Christ's agony and death; but no acceptable prayer could be offered, no House of prayer would be raised, except there were this Mediator between God and man, this Peacemaker, through whom we pray; we could not approach our Heavenly Father in prayer, unless we pleaded the merits of Christ's blood, unless we came by Christ. Should we not then approach with awe and great humility, and bend our faces to the earth when we remember in all our prayers the sufferings of Christ? Should we not also cast ourselves on the earth, when we remember the Majesty of God, His greatness and glory, His dazzling purity.

If hitherto you have been wont to sit, begin at once to kneel. We should worship God both with body and soul; where the body is not humbled, we have proof of an unhumbled soul; where there is no kneeling, there is no true praying; there cannot be inward reverence where there is outward irreverence. Every part should join in worship; flesh, spirit; body, soul; the outward, the inward man. God is not content with half of the man; He wants the whole man to be humbled before the throne of grace. A praying spirit would drag down the body and force the knee to bend; a praying spirit would not suffer us to sit; it would seek to place us in an outward attitude of humility that it might visibly declare humility of spirit. Begin then, I beseech you, to kneel when you pray in Church. Do not hesitate; do not delay; begin at once; break through your old custom, as it is an evil custom; be not ashamed to change, where the change is for the better; be not slow to change; add not one sin more to your account; and a sin it is to sit when you pray.—*The Church Service.*

Hebron.

As we drew nearer to Hebron, the remains of the old terraces on the hill-sides showed that the country had once been covered with vineyards: while the corn-fields in the valleys, and the herds of cows grazing in the rich pastures, awakened many recollections of home. It is a pretty, cheerful-looking town, beautifully situated on the slope of a hill, and surrounded by vineyards and olive-grounds. The great mosque, built over the tombs of the Patriarchs, rises conspicuously above the rest of the town; and, in riding towards the place where our tents were to be pitched, we passed a large square tank, with steps descending into it at the angles, which has been supposed, without any evidence, to be "the pool of Hebron," where David hanged the sons of Rimmon.

We did not find the interior of the town to correspond with its external beauty. The streets are steep, dark, and very dirty, and the bazaars neither extensive nor well stocked. The population is only about 4,000; of these, forty families are Jews, and Elias the Saraff and his family are the only Christians in the town. The Mooslims of Hebron have always had the character of being most bigoted and fanatical; and we found that it would be useless, if not dangerous, to attempt to enter their mosque.

It was one of the many churches founded by the empress Helena, the mother of Constantine, and was long an object of Mooslim pilgrimage. It is said to be built over the cave of Machpelah, and contains the supposititious tombs of Abraham, Sarah, Isaac, Rebecca, Jacob, and Leah. For more than a century, only two or three Europeans have gained access to the mosque. Ali Bey, who visited it in 1807, and passed as a Mooslim, gives a minute description of the sepulchres which, he says, are each in a separate department, on the level of the floor of the mosque. All the sepulchres, according to his account, "have separate entrances, closed with iron gates, and by wooden doors, plated with silver, and secured by silver bolts and padlocks. The tombs of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives are red, embroidered in like manner. I counted nine, one over the other, on the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets." But this very circumstantial description is at variance with earlier accounts, which represent all the six tombs as in a cave under the mosque. Benjamin of Tudela, who visited Hebron in the twelfth century, gives the following description of the place.* "I came to Hebron seated on a plaine; for Hebron the ancient metropolitan citie stood upon an hill; but it is now desolate. But in the valley there is a duplicitie, that is, as it were, two little valleyes, and there the citie is placed; and there is an huge temple there, called Saint Abraham, and that place was the synagogue of the Jews, at what time the country was possessed by the Ismaelites. But the Gentiles, who afterwards obtayned and held the same, built sixe sepulchres in the temple, by the names of Abraham, Sarah, Isaac, Rebecca, Jacob, and Lia, and the inhabitants now tell the pilgrimes that they are the monuments of the patriarchs; and great summes of money are offered there. But surely to any Jew coming thither, and offering the porters a reward, the cave is showed, with the iron gate opened, which from antiquitie remayneth yet there. And a man goeth down with a lamp-light into the first cave, where nothing is found, nor also in the second, untill he enter the third, in which there are sixe monuments, the one right over against the other; and each of them are engraven with characters, and distinguished by the name of every one of them after this manner—*Sepulchrum Abraham patris nostri, super quem pax sit*; and so the rest, after the same example. And a lampe perpetually burneth in the cave day and night; the officers of the temple continually ministering oile for the maintenance thereof." Sanderson, who was in Hebron in 1601, agrees with the Spanish Jew in describing the tombs as in a cave under the church; but, in his time, pilgrims do not appear to have been allowed to enter the cave; "but at a square hole, through a thick wall, they might discern a little light of a lamp." "The Jews," he says, "do their ceremonies of prayer there without. The Moores and Turkes are permitted to have a little more sight, which is at the top, where they let down the oyle for the lampe."—*Eastern Rambles.*

Mount Vesuvius in Action.

[Professor Palmieri thus reports on his visit to the Mount during its late eruption :]

The first evening of my visit was on Sunday, when the peasantry of all the country round for many miles had assembled to look at the river of fire, and perhaps as much at the living stream of human beings flowing in from Naples. The bridge of Cercola was then passable, the villages in the neighbourhood were still open, and, emerging from the last, a few yards brought us face to face with the lava. It was pent within the deep banks of a wide bed, and was flowing down, not like a fluid, which is the ordinary motion of it, but like a mountain of coke, or at times like highly gaseous coal. It split, and crackled, and sparkled, and smoked, and flamed up, and ever moved on in one vast compact body. Pieces detaching themselves rolled down, leaving a glare so fierce that I could have imagined myself at the mouth of an iron furnace; and as every mass fell down with the noise of thunder, or rolled sideways from the upper surface into the gardens and vineyards, the trees flamed up, and the crowds uttered shouts of admiration and regret.

Nor was it the lava only which seemed bent on the work of destruction; for in every direction resounded the axe of the wood-cutter, and masters and men were cutting down trees and pulling up vines in those grounds which the fire was approaching. In some places they were too late, as a general conflagration told us. It often happened, too, that careless fellows broke off the ends of their torches, which, falling on the dried-up grass, quickly burnt up all the undergrowth. Following the course of the stream, or rather tracing it back to its source, we walked by the side of that huge leviathan, through highly cultivated grounds, now trodden under the feet of the multitudes, until we arrived at the edge of a precipice, whence we looked into the boiling flood, fed by the cascade of lava, which was pouring down from above. The sublimity of that spectacle is indescribable; and were I to live the life of Methusalem, the impression it made upon me would never be obliterated. I can think of nothing else; and when I close my eyes, still that stream of fire dazzles my sight. Full 1,000 feet fell that glowing, flaming Niagara, in one unbroken sheet, over the precipice at the back of the Hermitage and the Observatory. Forming, at first, two cascades, the interval between had been filled up by the immense masses of scoriæ, which the mountain had thrown out; and now it majestically rolled down one continued stream into a lake of boiling fire, and then descended into the plains which it had left. There were times when projections in the face of the lava seemed to impede its course, or when the adhesive character of it appeared to bind it up in a temporary rigidity; then behind these projections, accumulated tons upon tons of material. It was a moment of breathless expectation: all eyes were fixed upon that one blackened spot. There was a slight movement: one heard a click; a few ashes and stones fell down like *avant-courriers*, and down went a mountain of solid fire into the boiling, smoking abyss, with the noise of thunder. The heat and the glare of light were at such times almost insufferable; and, partly to avoid it, and partly as if the mighty fall had communicated its movement to us, we all waved back as by one impulse. The branch on the right, which has since flowed down to St. Jovia, in the direction of Portici, was there only an infant rivulet, stealing on its insidious course through a wood of chestnut trees, and wrapping them all in flame. Alas! how much injury has it occasioned—how many trees teeming with the promise of fruit and the grape has it laid low—how much land has it covered with tons and tons of scoriæ, whereon nothing more will grow for a century but the hardy cactus. In some places a hundred, in others two or three hundred feet, and in one place a thousand feet in width, it rises to the height of one or two hundred feet, and even more. We walked by what was a week ago a deep, though dry, water-course, and looked like pigmies up to the top of the mountain of lava by our side; and this mountain was not one single excresence on the face of the earth, it was a portion only of that marvellous river which, issuing from the side of the cone, ran through the valley by the Hermitage, broke over that precipice of one thousand feet in depth, and then dividing itself into two branches, terminated a course of eight or nine miles in face of five or six flourishing and populous villages in the plain. From St. Jovia the summer residents have fled, and taken their furniture with them. At Cercola and Massa, at the termination of the other branch, a bridge has been cut away so as not to impede the free course of the lava; several houses have been removed for the same reason, and several have been either entirely swept away or half surrounded. In this state things remained till Sunday last; a kind of armistice had been established between the mountain, on the one hand, and the Saints, Ferdinand the Second, the bones of St. Rocco, and the Cardinal, on the other. On Sunday last, however, above all other days, the mountain broke the armistice, and the lava has been galloping, not flowing, down ever since. As it flows, however, over the hardened lava of last week, the danger is not imminent; but, if it continues, woe to Cercola and Massa. In the St. Jovia direction it does not flow. Again the interest is reviving; Vesuvius presents a more magnificent spectacle than ever, and crowds still throng the best points of view at night, or run down to the mountain.—*Correspondence of the London Athenæum.*

Sources of Influence.—Some men of a secluded and studious life, have sent forth from their closet or their cloister, rays of intellectual light that have agitated courts and revolutionized kingdoms; like the moon which, though far removed from the ocean, and shining upon it with a serene and sober light, is the chief cause of all those ebbings and flowings which incessantly disturb that world of waters.

The Empire of the Sciences is too vast not to permit all its subjects to live in mutual peace.—*Buffon.*

* "Purchas his Pilgrimes."

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☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

We are glad to see any of the editorial articles of the CHURCHMAN reprinted as Tracts, where their more extended circulation is likely to be useful. The Tract we have received, OUR INDIVIDUAL INTEREST IN PUBLIC WORSHIP, is, we think, well appropriated. But ought not, in common fairness, the source from which they are obtained to be candidly acknowledged?

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—We have elsewhere entered at large upon the subject of the Trinity Church Mission; and we only allude to it here as one of the Church events of the week which possesses an interest and importance of no ordinary magnitude. We are not fully acquainted with the details of the plan which Trinity Corporation have laid down for carrying out the great missionary work which they have so praiseworthily undertaken. They have strengthened their corps of Clergy—they have taken pains, we believe, to select devoted, energetic men for the purpose in hand—and we have the declaration of one of them, that he has accepted the call they made upon him in "the prospect of exercising his ministry, under the auspices of that Corporation, upon the masses in this metropolis in a vast missionary work," and with "no motive but conscience, no persuasion but a sense of responsibility to Jesus Christ our Lord and Judge, requiring him to labour for the greatest benefit to the Church of God."* These are solemn assurances. They evidently proceed from an earnest mind. They clearly evince a right spirit. In this case, therefore, the beginning is most auspicious. Only let the work be carried on in that mind with which it is thus undertaken, and it cannot fail of success. It is one of those works to be begun, continued, and ended in God, and in which His continual direction and assistance must be sought and secured; and only let it be so begun and continued, and be so directed and assisted, and it must prevail. It is the spirit, indeed, in which all the work of the Church must be done; but it is especially so of this particular kind of work, which must of necessity involve no ordinary amount of sacrifice. It may not be that the missionaries of Trinity Parish will, like St. Paul, be exposed to "journeyings often"—to "perils of waters," or "perils of robbers," or "perils in the wilderness, or in the sea, or by their own countrymen or by the heathen," but they assuredly will to "perils in the city," to "perils among false brethren;" and they must expect to find themselves, like the Apostle, "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often,"—to say nothing of the duties of the Sanctuary which must come upon them *daily*. Yet will they be sustained by an everlasting arm; and in proportion to their need so will that strength be, which He will give them, when His aid is humbly sought and relied upon in so arduous a course of duty.

We shall watch with anxious interest the working of this charitable enterprise which the Corporation of Trinity Church have so nobly undertaken, in order to meet in some degree the necessities of the times. We have every confidence in the sincerity and earnestness of their intention; and in proportion to their determination of purpose, and the extent of their design, will be the responsibility of those whom they have appointed to the work. We know little, so far, we repeat, of their plan of operations; but we do know that, in one word, they aim at *reaching the masses*—at bringing the outcast population of this great city within the Christian fold; and we are well aware that by God's help alone can such a purpose be accomplished, and that the Divine aid will never be withheld, in such a cause, where it is earnestly besought, and devotedly co-operated with.

—The Sermon preached by Dr. Vinton on Sunday, in opening his ministry in Trinity Parish, will be found in our Church at Home department. Its whole bearing, it will be seen, was upon the vast missionary work which is about to be taken in hand, and of the magnitude and importance of which there appears to be a due appreciation, and for its earnest prosecution an anxious concern. With all our heart we wish it "God speed."

—An appeal is made, it will be seen by our Notices this week, to enable the devoted missionary who has for now ten years laboured among the poor of this city, *without salary*, under his own organization of a congregation known as the Church of the Good Shepherd, to rear a church edifice. At present he has to be content with an "upper room," where he diligently dispenses to the destitute both the bread of life, and the meat that perisheth, thus striving to sustain the bodies, as well as save the souls, of "the poor and those who have none to help them." Such a pastor, we humbly think, has established a claim to a church edifice which cannot be resisted. It is such as he, and such alone, who have been struggling all along to "reach the masses,"—to revive the souls, as well as reinvigorate the bodies of a lost and perishing multitude,—and having gathered together, out of the great moral wilderness that surrounds us, "a little flock," whom he has habituated to the worship of God, and the hearing of His word, through the ministrations of our Church, surely he ought not to be denied the means he now seeks of building for them, and for others along with them, a proper place for such a purpose. The "Good Shepherd" states his case simply and briefly; for it speaks for itself too plainly and powerfully to need any laboured or lengthened argument to set forth its behest. Let us hope that the appeal will be promptly and liberally responded to. It is an object of mercy and kindness expressly *to the poor:* and let us never forget, "he that hath pity on the poor lendeth to the Lord; and look, what he layeth out, it shall be paid him again."

—Our own Church is not the only one, it seems, in which there is ground of complaint for starving the Clergy. It will be seen by an extract we give elsewhere of a Letter from one of the Scotch Bishops, that in his Church there is much the same state of things as in ours—that among the Priesthood generally they do not receive an income exceeding £100 a year; and that the Bishops, even, have not, on an average, more than twice that sum, as Bishops, although they have to associate with the higher classes, and have to exercise hospitality. "In both cases," it is shown, "that it is utterly impossible for them to occupy their position and discharge their respective offices aright, on the means afforded. In consequence," it is added, "men are sought for with private means; Clergy embarrass themselves with pupils; Bishops add a pastoral cure to their other functions,—remedies, in a certain sense, improper, and in many cases unattainable." All which is literally true of the great body of the Bishops and Clergy of the Church in Scotland. With some one or two of the Bishops the case is a little different, from their being possessed of private incomes. It bears a close analogy, then, as respects the

* Dr. Vinton's Letter of Resignation of Grace Church, Brooklyn.

Priesthood to our own case; but as regards the Bishops, in point of stipend, ours have decidedly the advantage. "It is not too much to say," declares the Bishop of Argyll, "that, on the whole, few members of our voluntarily supported Church give so much to the maintenance of their pastors as they do to their ordinary domestics. I am not blaming; I am seeking to awaken attention to a fact. I myself, when a layman, for years gave my subscription at the rate above described, simply from want of reflection, and because no one pointed out the anomaly and impropriety. I am satisfied that many do the same now, and in the same way, and from the same reasons. But I am sure that, in ordinary times, it is among the first subjects which ought to be brought before the Laity, and I think it is one which most laymen would be inclined to consider favourably." Precisely the same thing may be said here in America. Had the Scottish Prelate been instancing our own case, he could scarcely have stated it more correctly. And yet there, as here, it cannot be said, that the members of the Church are too poor to be more liberal. Truly does he say, in conclusion—and here, too, the analogy still holds good—that "it is a system which cannot last, and which I am sure the Laity would be unwilling to see perpetuated, and which, if properly brought before them, I have many reasons for making me believe they would do their utmost to correct."

Now, the question arises, How is this system to be corrected? The Bishop from whose letter we have quoted appears to think the subject only needs to be "*properly* brought before them." But how *properly?* In what way—by what means? There is, we are thoroughly persuaded, but one right way, and there are no other means than such as God Himself has provided for such a purpose. It is a solemn duty, the conscientious discharge of which must be made the test of Church membership. They who sow unto us spiritual things have a *right* to reap our worldly things. For "they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar." And, "even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel."

The Clergy, however, we know full well, if really conscientious, spiritually-minded, and in earnest, have it very much in their own power to enforce this duty. By pursuing that course which, relying sincerely on the guidance and the furtherance of the Holy Spirit, they can be at no loss to discern as the right one—giving themselves up wholly and unreservedly to their sacred work—seeking, for their flock no less than for themselves, "first the kingdom of heaven and its righteousness," in the confident assurance that "all other things will be added unto them"—they cannot fail to communicate to those among whom they minister some portion, at least, of their own spirit; and wherever such a spirit of genuine self-sacrifice does prevail, there assuredly will everything be done which God demands of them, every one doing as, under the holy influence that is then in operation, he is disposed in his heart; "not grudgingly, or of necessity"—not as by the exaction of pew rents, but in love and free-will—well knowing that "God loveth a cheerful giver."

—The few brief notices we give in another column, of the Domestic Missions of the Church, are full of hope. There is more distinctly seen, as the work proceeds, a growing appreciation of the Church in every direction around us, an acknowledgment of the value and importance of her ordinances; a respect for, an attachment to, her liturgical services; and altogether a recognition of her "more excellent way," and her more spiritual influences, in comparison with anything, or everything, which mere Sectarianism can present, that is most gratifying and encouraging. The work of our Domestic Missions seems very generally to take the initiative in the simple propagation of the Gospel: and soon there arises a desire for those means of grace which a settled pastor and a suitable sanctuary are essential to supply. Liberal subscriptions are in most instances obtained for church edifices, wherever a settlement is permanently made; and in nothing is that true *Spirit of Missions* which pioneers the work more signally displayed, than in this very thing. Instances are continually occurring, it seems, of places in which the Church had never been introduced before, where persons are found to respond promptly to the first proposition for organizing a parish, and rearing an edifice, and supporting a pastor. In other places, where the Church has been at work, but made only slow progress, there has recently been a new interest awakened and new efforts are being put forth, while this fact is now becoming more and more prominent, not only that there is a growing appreciation of a more solemn Ritualism than that which has too commonly been in vogue, but that in proportion as the solemn ceremonials of Divine Service are reverentially regarded, is the power and influence of the Church augmented and extended. This, then, affords a suggestion which ought never to be lost sight of. The Church must be brought out in all her fulness and in all her integrity, wherever she is planted; and it has seldom happened, we believe, even in the remotest wilds of the West, that any insurmountable difficulty has presented itself for doing so, where the right position has been taken at first, and a faithful and consistent course has been set out in and pursued. There is still, we know, very much to do nearer home in this respect; but it need not obstruct any progress in that direction elsewhere; while the reaction from a distance may chance to give an impetus to our own improvement, which may hasten the accomplishment of all that can be desired among ourselves.

—The *Mercersburg Quarterly Review*, an able periodical of the "German Reformed Church," has taken up as "The Question of the Day," the increase of the efficiency of *our* Church among the masses. We were surprised, we must confess, to see such a subject discussed so fully and so earnestly in a sectarian publication, though our surprise was somewhat modified upon perceiving that the article was the production of one of our own Clergy.* This circumstance certainly detracts considerably from not only the interest but the significance of such a discussion in such a quarter; and whatever credit it may do the German Reformed body, or their organ, to have a Priest of the Anglo-American Church thus associated with their "alumni," its propriety is questionable as respects that to which his allegiance is first of all, and most of all due—which has the foremost claim to all his time and talents and opportunities. Still we are to consider it, we presume, as an expression that is concurred in, at least, by the "Alumni Association of Franklin and Marshall College," from whom the publication proceeds; and in this light it is certainly almost foreboding. "All the points involved," it says, in the circular of the Commission of Bishops, "concern every Christian denomination, which has not an overweening confidence in its own perfect and thoroughly furnished adaptation to the mission of converting the world." But then it seems, or is affected to be, forgotten, that the Church is not a mere "Christian denomination." It is the great mistake committed in such quarters, that they suppose we are, what they only are themselves, a "Christian denomination,"—that we are, not Catholics, which is our true, our rightful designation, but only *Episcopalians*,—just as the "denominations," that is, the sects, are Presbyterians, or Methodists, or Baptists, or Unitarians, or even this, perhaps rather more orthodox, "German Reformed" sect. And hence it is, that when it is asked, referring to the "Christian denominations" of course—"where is there one which does not require other appliances than it now wields, to grapple with the peculiar difficulties besetting the Church of Christ,—to say nothing of the increase of these difficulties, at a rate of progress of which the superficial Christianity of the time is unable to take due cognizance?"—hence it is, we say, that when we are thus merged in the incongruous mass of heretics and

* The Rev. Philip Berry.

schismatics, and the heterogeneous compound is called the "Church of Christ," there is a vitiation of the whole thing, which makes it, not only meaningless, but mischievous.

Still we are glad to see that the work of the Church is not without its interest beyond her own pale. All we object to, is our being put in the same category with those whose co-operation in such an object as that of increasing the "efficiency of the Church among the masses," it is impossible to recognise without being at once inconsistent and faithless. For if we are right, they are wrong. Truth, Divine truth, is at issue between us, and it must not, cannot be compromised. Let us "provoke one another to love, and to good works," as haply we may. But there is a sacred principle inherent in such an object as that in question, which the Church can never sacrifice upon any plea whatever.

TRINITY CHURCH MISSION.

There has been echoed through the Church in this land a voice, if not *from*, yet *for* "the masses," which at length, thank God, is about to be answered. Much has been *said* about it, but now something is going to be *done*. Many *words* have been expended in urging the necessity, but at last we are to have *deeds* to endeavour to supply it. Here in New York, as elsewhere, is it seen and acknowledged that one great duty, as one sure test of the Church of Christ is wanting, inasmuch as to the poor the Gospel is not preached. But here, as an example to the rest, the reproach is no longer to remain. The poor *are* to have the Gospel preached to them—they *are* to be cared for—to be sought after—they *are* to be ministered unto. The Church's emissaries "are to go into the highways and hedges, and compel them to come in"—come into that fold, the Chief Shepherd of which has so graciously declared, that inasmuch as His disciples do such things unto the least of those His brethren, they do it unto Him.

It is with no ordinary satisfaction that we proclaim this good resolution on the part of the Corporation of Trinity Church; for by them it is that so great a missionary work of the Church has been resolved upon, and so good, let us hope so influential an example set to our other large cities. The pledge was given by the worthy Rector, it will be remembered, some weeks since, and already are the arrangements in a forward, if not in almost a complete state, for carrying the important, the blessed object into effect. We had every confidence—we did not hesitate, it may be recollected, to declare that we had at the time—not only in the good intentions, but the earnest promises of Trinity Corporation, and there is thus early the assurance renewed, in a practical shape, of their devotedness to an object, by the blessings of which they will doubtless earn the everlasting gratitude of the city. A readjustment has now been made of the supplies of ministerial service in all their churches—Trinity, St. Paul's, St. John's, and the Trinity Chapel. They are all being made efficient in their several ministrations, for which purpose important accessions have been made to the staff of the Clergy; and let us hope that under the new arrangement there will in due course be carried out, in each of these places of worship, such improvements in the performance of Divine Service as will further that great end and aim of it all—the promotion of the honour and glory of God, and of the edification and devotion of all within their influence.

But the chief object of all, we understand, is a most important missionary one,—an effort to be zealously and vigorously made and persevered in, in order to bring the Church, in her converting, reclaiming, and sanctifying influences, to bear upon the "masses" of the people. It is a noble and a holy enterprise; and blessed most assuredly will they be in their deed, who have planned, as will they who shall execute it. O, will it not be happy for them hereafter, whatever be the sacrifice they will now have to make in the prosecution of such a work; will not the words of the Holy Prophet be in their case happily realized—"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever!" Sacrifice, did we say? Yes—it must, indeed, to be effectual, be a work of sacrifice. There must, in the first place, be a thorough sacrifice of self. Until this is resolved upon, and begun, nothing else can be done aright. There must be an entire renunciation of everything that might oppose itself to the successful progress of such a work, in all its difficulties, and discouragements, and even dangers, should such at any time arise. Nothing must be deemed too humbling, even, in such a purpose; nor can it be, where there is spiritual earnestness and devotedness in its pursuit. "A refined selfishness," it has been truly said, "winds itself about a proud soul, and confines it within its own personal aims. Nothing is cared for but what ministers to self; all things are measured by it; and love perishes where self reigns." So that without that renunciation—without that self-sacrifice—the very spring of action would be wanting: the very motive which can alone give it heart—the very principle which is essential to sustain its operations. For without love what would it all avail? Spiritual sloth—and this in such a cause—what could it be but the lukewarmness and the languor of a soul without sense of the love of God,—a sin that sinks into its own self-indulgence, and renounces the gift and power of self-mastery and self-command! And what more readily quenches the life of the soul, and impairs, impoverishes, nay, deadens its capacities? A soul without sense of the love of God, pretending, presuming to seek and to save other souls that are lost! Why, the soul in such a state must be so alien from God as to need seeking and saving more than all the rest! For as faith in God is a spiritual consciousness, so unconsciousness of God's love is to be without God in the world. Besides, the reception of the divine love is the spring of all holiness; and with angels and saints, there is a union with God in love which we must all aspire after, and which all who really are in Christ will assuredly realize,—whose sanctification will be a consciousness of His love dwelling in them, and presiding over their whole spiritual life. It is under the influence, by the power of this love, that the work in question, we may depend upon it, is really to be done; and without it, all will be utterly in vain. The sinner is to be converted by its arresting and overpowering him in his career of sin. His repentance is to be the effect of its subduing and confounding the heart with a sense of its own ingratitude. And, again, as respects those who are God's instruments in such a work—their devotion to it will be but His love uniting theirs in conscious fellowship unto Himself; their perseverance in it, but love sustaining their love unto the end; and all this springing from a consciousness of divine love penetrating into and filling the heart—filling it with a conscience abounding in righteousness, a hope full of anticipation, a benevolence comprehending all humanity,—the personal love of Him who Himself has so emphatically said, that "greater love hath no man than this, that a man lay down his life for his friend," but who yet laid down his own precious life, not for his friends, but his enemies!

Yet there must be the indwelling of the Holy Spirit to enlighten and quicken to such intuition the otherwise blind and senseless heart; and as He works in those who set out in what must thus be so essentially a labour of love, whatever it may be of toil,—as He works in the whole heart, and mind, and will,—just in that proportion, and in that alone, will their success be.

It is, then, a holy, though a toilsome course of duty which is to be entered upon by those who have been called into this moral wilderness that is in the midst of us, and where there will be so much sin and sorrow continually to encounter. Toilsome, did we say? God forgive us! for what is holy can never be toilsome,—the world may deem it toil, but not the heart,—rather, indeed, will it be resuscitating and reinvigorating to such hearts as can truly say, "The love of Christ constraineth us." And who would be sufficient for such a work, save those who were sustained by the Holy Spirit of God, but who yet must be meet for his indwelling with them through the love of God? That love, too, must ever be extended to those, even the poorest and most destitute, to whom they are sent. And though we may not presume to suggest as from ourselves the way and the means of exerting it to successful action in their behalf, yet may we be pardoned if we show how a similar work was done elsewhere—and done with most striking results to God's glory in the midst of a long-neglected, semi-heathen population. "How," said the good pastor when meditating his course of action—"how could we better manifest our love for the poor—how could we better show them that we really considered their welfare our primary object, than by coming down among them, and living with them in their very streets, as an ecclesiastical body? If a mere church would be a blessing, and a mere ordinary priest, and a common school, how much more would the aspect of a collegiate establishment? If the poor could but see their children actually brought under the personal teaching and superintendence of the Clergy *upon the spot;* if they were taken in and made of themselves part and parcel of the Church; if the aspect of many Clergy combined, many on the spot together, forming not a common *jejune* service once or twice on the Sunday, but every day, night and morning, and that with all the additions of a full choir, and the highest ornaments of the Church's ritual; if all this could be achieved, then how much deeper, and more firmly, and more enduringly, with God's help, would that good work of pastoral love begin to tell among them, and spread its work of holiness." And so it came to pass. Their love for the poor being thus manifested, God's help was not withheld, His blessing was not wanting; and mighty has been its power to the pulling down of the strongholds of Satan in one of his most favoured domains. And so, we doubt not, would it be here; and with similar opportunities, and similar means, the trial of such a course is certainly most desirable, not to say indispensable, for securing a consummation so devoutly to be wished, and so earnestly to be taken in hand. We conceal not the ever-recurring toil, the constant sacrifice, that such a course involves; for they who pursue it must give themselves up to it unreservedly,—putting their hands to the plough, they must not look back; renouncing the world, they must not yearn after its pleasures; committing themselves to such a labour, they must look not for ease. To them the glowing words of Keble must literally apply, and all that they involve must be actually realized,—

> "Think not of rest, though dreams be sweet,
> Start up and ply your heav'nward feet,
> Is not God's oath upon your head,
> Ne'er to sink back on slothful bed,
> Never again your loins untie,
> Nor let your torches waste and die,
> Till, when the shadows thickest fall,
> Ye hear your Master's midnight call!"

"WHAT CAN WE DO?"

Such is the inquiry which the three reverend divines of the *Protestant Churchman* make in their last number,—as though the light had at last suddenly broken in upon them,—three rectors, as they are, who apparently find so comparatively little to do in their respective parishes, save on one day in seven, that they are anxious to know what they really are to do, under that awakening influence which is now beginning to be in active operation around them! For men in their peculiar position—with solemn vows upon them "to give themselves *wholly* to the office whereunto it hath pleased God to call them—to apply themselves *wholly* to that *one* thing;" and that "for this selfsame cause they will forsake and set aside all worldly cares and studies,"*—that, in one word, they will, as the Apostle enjoins, "watch for souls, as they that must give an account,"—for men, under such solemn engagements to be *instant*, in season and out of season, in their ministerial duties—to be vigilant and constant in their pastoral care—to feed the flock of Christ committed to their charge diligently and carefully,—but who yet can habitually withdraw themselves from their duty, and day by day distract themselves, with other and different and unnecessary cares and occupations, as newspaper editors,—for clergymen in such circumstances, we say, to turn round all at once upon the world and coolly ask, "What can we do?" is an act of boldness, to say the least of it, which cannot but startle one even in these strange times.

Here are three clergymen, let it be remembered—three reverend doctors—who have all of them important parochial charges, yet who can find time, *inter alia*, to be editors of a weekly journal; and yet they concur in the prevailing opinion for some more vigorous action of the Church, through her Clergy—they admit that at present it does not "reach the masses"—they cannot deny that it does not preach the Gospel to the poor—nay, they can even exclaim, "What a field is opened by the single question proposed!"—the question, namely, "What can we do?" and still they not only cannot find full occupation in such a field, but must needs have recourse to other and quite incongruous duties to fill up their time; and all this with a full knowledge, it would seem, of the pressing demands upon the Church's efforts, and upon their own individual efforts as part and parcel of the Church, they themselves in practice content to have it so!

"What a Church," is their exclamation, "might this Protestant Episcopal Church have been made, had its ministers taken hold of this great, living work of the Church, and carried it out with zeal and energy! What a Church might it still become if they could be persuaded now to unite zealously in this work! What hinders the manifestation of the missionary character of our Church from a thorough and glorious development? Shall we say, The want of the proper spirit or effort, whatever it may be—love for souls, or love for Christ, or pity for the perishing, or deep feeling of the power of the truth, or real disinterestedness of devotion to the Saviour's work, or true love for the Church itself, in the minds and hearts of the Clergy? Perhaps," they

* See Ordination Service.

add, "it would be offensive. We believe it to be nevertheless true." And so do we. But if it be "offensive," from whom does the offence come? From whom but such as they, who thus know what is right, yet fail to do it, and are satisfied, it may be gratified, to do something else instead? Truth, we know, is sure to be "offensive" to those whom it implicates. "It is *obsequiousness* that begets friends," as the old saying is, "and *truth* hatred." Yet must the truth be told. And our reverend contemporaries have in this instance told the truth; only they must not lay the flattering unction to their souls that *they* are free from its imputations—they must not, like the Pharisee, thank God that they are not as other clergymen are, when, by their occupation as journalists, in the midst of such a work as there is to do, they show themselves to be infinitely worse. "What hinders," they ask, "the manifestation of the missionary character of our Church from a thorough and glorious development?" Why, their own conduct hinders it. Their own shortcoming in pastoral, in missionary duties, as being placed over portions of the Lord's vineyard, and instead of devoting all their time, and all their talents, and all their energies, to its careful, assiduous cultivation, waste much of it upon other, and unnecessary, not to say improper occupations. Why, Dr. Tyng, Dr. Anthon, and Dr. Canfield, are one and all of them placed as pastors, in the providence of God, amidst "the masses" of the population—those very "masses" whom they join in bewailing that the Church does not reach! And what are they doing to reach them? Do they throw open to them day by day, as they ought to do, the portals of God's House, and afford them the opportunity even, to say nothing of inviting, nay, entreating them, to come in? Do they, even once a week, on Sundays, afford them such an opportunity, and use earnest inducements with them to avail themselves of it? On the contrary, if any proportion of them were to go, and wish to join their usual and pew-renting congregations in the worship of the Sanctuary, and be hearers of the Gospel which these clergymen are solemnly bound to preach in an especial manner *to them*, as Christ's poor, would not the pew-doors cry out, "Come not near this," were they even permitted to enter the sacred portals of that Holy Temple where the waters of life ought to be partaken of by them *freely*, where they ought to be able to obtain the "wine and milk" of the Gospel "without money and without price?" What a farce, then, for such men to talk about "this great, living work of the Church"—to tell us that it should be "carried out with zeal and energy," when they themselves are not only doing little that is practical and earnest to such an end, but are excluding the poor from the very means by which they have it severally in their power to do them good, diverting their minds and exhausting their efforts with other objects!

It is indeed high time that all who have specially their Lord's commission should arouse them to proclaim and preserve His truth in the world. Upon this it is that the objects, functions, and prerogatives of His Church are to be grafted and carried on, as He has appointed, and as His Apostles have organized it. By this it is, with the aid of His Spirit, they are to influence men—yea, even "the masses:" by this to save their souls, to spread the glory of God, to do their works of mercy—by this to enlarge the tabernacle of the Church, and to stretch forth the curtains of her habitations. For the Church is "the witness and keeper" of God's truth; and the terms of Christ's commission to His appointed ministers will admit of no plan to guide or bless or save mankind, which is not based upon the Church's witnessing to that truth. It is a witnessing, too, not to lax generalities, or vague comprehensions, or convenient compromises, or subtle equivocations, but to a positive, definite, distinctive, unambiguous body of doctrine, entrusted to them who are in the Church, as "Ambassadors for Christ," and of whom it will be demanded before His tribunal at the day of judgment.

They tell us, these reverend editors,—would that we had only more of their pastoral *deeds*, and less of their editorial *words!*—they tell us, that "never was there a body of Christian ministers and laymen before placed upon such vantage ground in the warfare of this great work"—the missionary work—than is that of their own Church. "No minister," they declare, "now could be straitened in carrying out his Master's work in this great living department, within the flock committed to his care. He was made the agent of the Church, the messenger of Christ, among that people for this very purpose. He might be zealous as his heart could bear. He might preach and exhort with all long-suffering and doctrine. He might have meetings, and lectures, and collections, and sermons, and addresses, and fairs, and festivals, according to his own choice, and to the utmost of his own possible ability and most earnest desire, limited only by his own discretion. No man could be permitted to call him a fanatic for his zeal. And should he labour and pray with never so intense a devotion in this great cause, he was but hearing the voice of the Church, and carrying out the obligations which the Church imposed upon him." Then why do they not themselves take advantage of all this? Or is it to be supposed, for a moment, that if they earnestly set about doing so, they would ever find time to be the editors of a newspaper! Why cannot each one of them be "zealous as his heart could bear?" What "great living department of his Master's work" could any of them find more urgent or more important, than that which presents itself among "the masses" which surround his church, yet the doors of which he virtually bars against them!

Do let us be sincere; do let us be in earnest; do let us ever strive to be "without partiality, and without hypocrisy." And with this indispensable requisite to all ministerial efficiency in mind, may it not be put to each one of these reverend editors—is *he*, as Christ's minister, "hearing the voice of the Church, and carrying out the obligations which the Church imposes upon him?" For it is but putting the Apostle's own question,—"Thou therefore which teachest another, teachest thou not thyself? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" Yes,—it virtually comes to this. They know what ought to be—they tell others what is the duty incumbent upon them—but are they doing it themselves? The recent complaint of one of the English Bishops will but too closely apply in their case, as it did in that to which it was addressed, when he traced some of the greatest mischiefs they had to encounter to the wanton disregard of the principles of the Church which was too often exhibited by many, even of her Clergy. "When," said the Right Rev. prelate, "we see ministers of large and populous towns acting as if it were their main duty to raise or keep alive some ignorant prejudice, or to swell some low party clamour, among their people—denying and calumniating, it may be, neighbouring ministers, more active, more zealous, and, therefore, more successful than themselves—limiting, meanwhile, their own services within the narrowest bounds—neglecting those

plain directions of their Church which they have solemnly pledged themselves to fulfil—'keeping holy' none of the prescribed festivals in commemoration of Apostles, and Saints, and Martyrs—closing the House of God, except on Sundays, as if among the thousands committed to their charge, there were none who were desirous of joining in the 'communion of saints' on any other day. Still worse, talking and even teaching of the Church, which is the Body of Christ, as if it were an empty name—of His Sacraments, as if they were mere ritual ordinances—of the whole wondrous and mysterious scheme devised by God's wisdom and mercy for the restoration of fallen man, as if it were solely a matter of internal personal feeling. When, I repeat, we see and hear these things, we may condemn, we must lament, but we cannot wonder at, the indignant impatience which has driven sensitive and earnest minds to seek, even in the corrupt system of Rome, something less unsatisfying than what they have been compelled to witness at home."

The answer, then, to their question, "What can we do?" is easily made. *They can do their duty,* which at present they evidently are not doing, even according to their own statement of the case, no less than to that of the eminent prelate we have quoted. They must do their duty, in the first place, by ceasing to make that duty an affair of man's proud intellect, rather than an operation of God's Holy Spirit. The will of God must be the one rule of duty. They occupy their places in the Church under a solemn command from God to do all things to His honour, to conform themselves in all things to His will, to let no duty or desire interfere with their duty to Him; for they are not their own, but His ministers—ministers for the good of men, and for His own glory,—and it is "the same God which worketh all in all"—yea, that God which must work in them "to will and to do of His good pleasure," if their work is to be of any avail. It is not, therefore, any of those human deductions and reasonings, to which men of their school are so prone to yield, and which tempt such unbelief, such scepticism, and so much schism in these days—it is not these things by which they are to hold; but it is God's truth handed down to us from the Apostles by the historical testimony, the witness, of the Catholic Church; and when ministers of the Church are asking "What can we do?" it is of this they need to be reminded—their duty to God and their duty to His Church—their duty as pastors of Christ's flock, as His ordained ministers with such a solemn vow as that upon them which is thus expressed,—"Will you then give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?"—and to which they have severally and solemnly answered, "We will so do by the help of the Lord!"

THE SUNDAY SCHOOL AT CHURCH.

There is one test of the quality of our prevalent Sunday-school system which, in our recent remarks upon the subject, we purposely left for separate and special consideration,—that of the result of its teaching, and its influence, *in church,* whither they usually go after the duties of the school are over. The transition, one would have thought, could not fail to be attended with happy effects; for the scholars must have the religious impressions, that have been conveyed, fresh upon their hearts—their thoughts must be solemnized—their feelings subdued—their minds altogether prepared for the holy services in which they were now to engage. One would have thought, too, that they could not but be disciplined in some measure for such services, by the instructions they had received partly with that object—that they must have imbibed right notions of the reverence that is, in the first place, due to the Sanctuary of God—that they must have learnt to know something of the duty required of them there, in so holy a place, and of the attention they must pay to what was done therein. Yet how little of anything like this do they ever exhibit! How common, how almost universal is it, to see them enter God's House with all the hilarious levity, and even the rude disorder, which they are accustomed to indulge in their play-ground throughout the week—laughing, and talking, and jostling, and scampering, as on an occasion of recreation and fun,—instead of manifesting, young though they be, some slight consciousness, at least, of that reverential spirit which the divine admonition to one of old so forcibly conveyed—"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We know it is a common idea, that anything of this kind *is not to be expected from young people;* but we know, too, that it is an idea as false and ignorant as it is vulgar and worldly. Of course, if parents themselves have no such reverence for God's House—if they go into His courts without one thought of His presence there—and lounge through the service as though it were as much a weariness as they make it a mockery—*they* cannot be expected to see anything wrong in their children doing the same, or even going a little further in the same vicious direction. It was one of the conclusions come to at the recent conference in Ohio, on the subject of the growing demoralization of the youth of the Church, that "parents have entirely neglected their children, because they have thought that their neglect would be remedied by the Sunday-school teacher;" and that "the great cause of the youth of our day wandering at so early a period, not only from ministerial, but from all religious influence, is the neglect of their parents to train them up in the nurture and admonition of the Lord." Here there is, of course, a double evil, which must act and react with most mischievous effect. But we have now more particularly to do with the Sunday school. Parents, we are told, calculate upon their own neglect being remedied there. It is a false reliance—as the result is so fatally proving; and their own responsibility, they may rest assured, will in no wise be lessened thereby, their own dereliction of duty in no degree be excused. Still, if the Sunday school was to be of any avail, it were not unreasonable to expect that at the very least the scholars would be taught, and induced, to behave themselves decently in those solemn services of the Sanctuary to which so much of their teaching must of necessity have reference.

"Just as the twig is bent, the tree's inclined."

Just in proportion as children are trained up to reverence God's Sanctuary, and to pay respect to His worship, and to hearken unto His word, will be the depth, and the soundness, and the reality of their religious impressions. It is a vital point. It is often the touchstone of the whole system—it will affect the whole future life. For how can they ever be religiously impressed—how can they believe in the reality of what they are taught—if when they go to carry it out in practice, as it were, in the House of God, they act as if it were all a mere plaything and pretence?

"I would suggest," says an earnest divine of our Mother Church, "that those who are able to do so will find great benefit from going to the church some short time, say ten minutes, before the service is appointed to commence. I know of those who have adopted this practice, and found great benefit from it; they are enabled to collect their thoughts better, to shake themselves more entirely free from worldly cares, to cast in review their life and conduct, to recall any acts which may require special humiliation, *to make preparation, in fact, for the worship in which they are about to join.*"* Not that we can always expect young people or children to do *all* this; though did their parents only do it, the influence could not fail to be felt by the children;—but even children, and certainly our youth, both girls and boys, are quite capable of being disciplined, in some way, if only by the manner in which they enter the church, "to make preparation for the worship in which they are (or ought to be) about to join." Yet how different is the fact! How, in what respect, do they join in the worship which is professed to be going on around them? Why, to them, or most of them, it is all a sham together. It arrests none of their attention—it occupies none of their thoughts—it excites no devotion—it is heartless, vapid, meaningless, wearisome: in a word, from beginning to end, they have neither part nor lot in it! It may be asked how we know this. Their conduct proclaims it louder than words could do. Even if they are passive spectators of the scene, their listlessness, their tedium, their utter indifference to it all, solemn though it be, cannot possibly be mistaken; but nine times out of ten they are not inactive, but are manifesting in various ways—by restlessness, by whispering, by tittering, and by play, their utter disregard of, if not their contempt for what is going on. We speak advisedly in what we state. We have ourselves seen Sunday scholars in this very city in which we write, engaged during Divine Service, some in reading story-books, some in pulling a cushion to pieces, some in frolic, and some in fratching, but all not only taking no concern in the solemnities going on before them, but setting it all at defiance,—and this after having just received instruction in that holy dispensation which these very solemnities were to realize and to illustrate!

Is it possible, then, that the Sunday-school teaching, in such cases as these, can be of any avail to the youth of either sex on whom it is bestowed? We will say nothing about any occasional mistakes in doctrinal details. Take it as it is—take it as a whole,—be its degree of orthodoxy ever so high—can it be of any practical use where such are its results in the very House of God, and in the midst of His ordinances? Can it, indeed, be otherwise than mischievous in a fearful degree? For "God is not mocked;" and it is something very like a mocking of God, to deal thus lightly, thus spuriously with His holy things. "By their fruits ye shall know them;" and if these are the fruits of any school system, it is condemned by that knowledge which they so forcibly supply. The whole thing is unreal. And what, in religion, so vicious as unreality! Were it only for the irreverence that is thus engendered and displayed, it would be bad enough; for it is admitted on every hand that the want of reverence in holy places and in holy things and towards holy objects, is a besetting sin in the Church in the present day, among all classes, and more especially with the young. But it is far, far more than even that. It involves a principle of utter insincerity in religion itself,—it implants that noxious principle in the mind of the child; and the probability is, that in most instances it may never be got rid of, but will "grow with his growth and strengthen with his strength," until it brings him to perdition.

We submit the question, then, in all its length and breadth, to the serious consideration of the Church. The Clergy themselves, one would think, cannot be altogether ignorant of it. They cannot shut their eyes to what must pass before them. Even before them and around them, in the very Sanctuary itself, they cannot but see many things which must tell them all is not right. Let the evil, then,—for it is a most perilous one,—be probed and grappled with at once. We are far from meaning to suggest any objections to the Sunday school, which we regard, when properly conducted, as a most useful auxiliary to both parental and pastoral training and teaching. But, like many other good things, it is liable to abuse; and it is this we would earnestly seek to have remedied.

* The Rev. Harvey Goodwin, M. A.

THOUGHTS ON CURRENT EVENTS.

Perhaps the most important measure adopted by the Earl of Derby, during his brief administration of the British government, was the issuing a commission to inquire into the state of the cathedral chapters, and to devise means for the improvement of those bodies. Upon the subject of the chapters the very wildest notions prevailed. All men saw that the deaneries and canonries were ecclesiastical positions of dignity and power, which, agreeably to the established practice, involved little necessity of labour, and afforded much leisure. In a worldly point of view, they were very desirable offices. Few people asked themselves why they existed, and while not a few thought that they were useless, and therefore ought to be abolished, the great body of their advocates had very little on which to rest their defence beyond the general conservative principle that nothing ought to be changed. There were others who had discovered several purposes which those preferments might be made to serve, which were more or less useful as those who contended for them were more or less religious and enlightened.

Among those men, those who took the highest view, were those who regarded the chapters as a sort of colleges of learned men, who were provided with the means of subsistence and leisure that they might employ themselves in the study of theology and the defence and promulgation of the truth. This certainly might have been one use of the institutions. In some instances dignitaries were found who acted upon these principles, but they were the exception, not the rule. Another view, which was not very different from the former, was, those places were to be the rewards of learned men, who were to be appointed to them in consequence of what they had already done in the cause of religion and learning. But this would hardly be without some reference to that which they were expected to do in the new situation to which they were called.

A third idea was, that the dignities might be employed as furnishing a handsome subsistence for parochial ministers, for whom adequate provision was not otherwise made.

A fourth was, that they might be made the means of furnishing the parishes in the cathedral cities with suitable and suitably maintained ministers.

Another and still lower view was, that the dignities should serve as prizes, the hope of obtaining which would serve to lure men into the service of the Church, who would not otherwise have thought of the sacred office.

In the mean time, the patronage of the deaneries, and about half the canonries, was in the hands of the crown, and was used by the ministers of the day as a means of political influence—in plain English, of indirect bribery. The patronage of the other canonries was in the hands of the Bishops, who were accused, and not without good grounds, of being much influenced in their appointments by nepotism.

It is true that the preferments were sometimes given upon each of the principles which we have mentioned; but upon the whole the chapters were looked upon as an abuse. Very few persons were at all aware of their real objects. These were three in number. They were designed as advisory councils to the Bishops, as centres of Diocesan action, and as a body of Clergy, to perform, with becoming splendour, Divine Service in the principal and model church of the diocese. These ideas having been lost sight of, and those substituted for them long much neglected, the notion of dispensing with the cathedrals became popular. Some canonries were preserved as furnishing endowments to archdeaconries and professorships, and others as provisions for the rectors of large parishes, while others were to furnish a very small number of cathedral Clergy. The remaining canonries were to be suppressed, and the funds by which they are supported appropriated to the improvement of poor livings. An act of Parliament was passed some years ago, under which these ideas are gradually carried into effect.

The Earl of Derby did wisely in issuing a commission to inquire into these things, and still more wisely in selecting the ablest and most impartial body of commissioners which has been appointed to deliberate on any matter connected with the Church. They have now concluded their labours, by making the third of a series of very valuable reports. They have arrived at the true conclusion as to the value and use of the chapters, which they explained in their first report. The third contains their ideas as to the means of attaining the great object of restoring them to those forgotten uses.

The first thing necessary to be done for this purpose is the taking away the notion that canonries are sinecures. This is effected by requiring nine months' residence at the cathedral of each town, in each year. But keeping in view the idea that the cathedrals are to be the diocesan centres of action, the time employed in performing the duties of archdeacon, of the archdeaconry in which the cathedral is situated, or in preaching through the diocese, is to be reckoned as part of the nine months' residence. It is not necessary to go into the details of the subordinate changes which are proposed; it may be sufficient to say that they are all in the same spiritual direction. It is, however, proper to remark that a power is to be given to the Bishops to convene their respective chapters whenever they shall desire to consult them. There is also to be a great chapter, composed of the ordinary chapter, and twelve beneficed clergymen of the diocese named by the Bishop, which the Bishop may also convene at his discretion, for the same purpose. Two other measures are recommended to restore the ancient connection between the Bishops and their chapter. One is, that the Bishops be provided with residences in or near their cathedral cities; the other, that with regard to Divine Service in the cathedrals, the ordinary jurisdiction of the Bishops be restored to them.

The Commissioners, although appointed chiefly with reference to the cathedrals and chapters, were authorized to take into consideration the subject of the state of the Episcopate. They recommend a large increase of sees, and an application to the public for subscriptions towards their endowment. Their ideas as to the number very much exceed Lord John Russell's promised, but not performed, increase of four new Bishoprics. They designate as the first see to be established the ancient see of Cornwall, availing themselves of the offers made by Dr. Walker of his living of St. Columb as a see, and of the Bishop of Exeter of his patronage in the county of Cornwall as the patronage of the new Bishopric. They also indicate Westminster, Brecon in Wales, and Southwell, as suitable sees for new dioceses, which in one of the cases would be the revival of an old one. They recommend also a separation of the lately united dioceses of Bristol and Gloucester. But they intimate that it is desirable that the number of new sees should be very much further extended. Other Episcopal seats are also proposed, but not with so much emphasis as those which we have mentioned.

It is suggested that the principle of appointing coadjutors or assistant Bishops with the right of succession, as in the American and Romish Churches, should be introduced. As in our own Church, it would be allowed only in the case of disability through age or permanent infirmity, and also only in cases in which the diocesan Bishop might be willing to part with a portion of his income for the support of the coadjutor.

We cannot help regarding this commission and its reports as the most important movement, except the revival of Convocation, which has yet been made towards the restoration of the Church of England towards her true position. The proposals of the Commissioners are, nevertheless, nothing more than proposals, and it remains to be seen whether the ministry and the parliament will act upon them.

College of St. James, July 9, 1855. H. D. E.

NOTES AND COMMENTS.

Infant Baptism.—The Congregationalists, and other Sects, are finding the Scripture doctrine of regeneration by Baptism quite a stumbling-block in their way, more particularly in connection with Infant Baptism, which it was decreed at the Reformation was "in anywise to be *retained* in the Church, as most agreeable with the institution of Christ." Yet were it an unnecessary, an unmeaning thing, unless it had an efficacy—that efficacy which is implied in what is taught in the declaration, "For being by nature born in sin and the children of wrath, we are hereby made the children of grace." If this, we say, is not the purpose of Infant Baptism, it has no purpose at all. The Congregationalists, therefore, would be quite consistent did they adopt the report of a "Committee on Infant Baptism," prepared, it seems, by Dr. N. Adams, the substance of which is, "that the subject should be left to the feeling and judgment of ministers and parents, rather than any rigid and binding rules should be recommended." Dr. Edward Beecher, however, on the ground that "a great diversity of opinion prevailed in the denomination, and that the present occasion did not afford sufficient opportunity for oral discussion," obtained a recommitment of the question: so that "the denomination" is left to settle a question which was disposed of in the Councils of the Church of Christ during the lives of the Apostles themselves!

"Union not always Peace."—Such is the heading of an article in one of the Sectarian journals a few days since. And how can there be peace where the principle of schism prevails? "The fruits of the spirit are love, joy, *peace*"—but schism is a result of that among whose fruits are "hatred, variance, emulations, wrath, strife, seditions, heresies." And what *peace*—that peace, more especially, "which passeth all understanding"—could there possibly be in any *union* where such elements of discord must yet underlie the whole fabric? Our contemporary refers to a discussion with reference "to the expediency of uniting several different denominations in the promotion of a great work in which each had an equal interest. It was agreed among them," he continues, "that unless such an union was cordial and intimate, founded upon a common desire to promote the great work in hand, with a willingness to sacrifice all subordinate interests, and among the rest their own love for their peculiar church order and institutions, it was undesirable to attempt a union; but if, on the other hand, the spirit of Christianity so largely prevailed over all sectarian sympathies and individual ambitions, that they were willing to contribute their share of money and work to build up a cause that might eventuate in furthering the interests of other denominations, rather than their own,—in that case, it was eminently desirable to form a union, and to labour heart and hand to promote the great objects of its organization." Now *such* a *union* could only eventuate in the Catholic Church: such an issue would alone be the test of its reality: and our Sectarian brethren may depend upon it, that in any *union* which falls short of that there can never be *peace.*

"Geneva Evangelization."—Some of the Calvinistic journals of our city are boasting of this,—boasting that what they call their "benevolent institutions" are doing great things in the work of "Geneva Evangelization,"—evangelizing, that is, the place where Calvinism had its birth, and growth, and complete development, but where it ran to seed, as all other *isms* sooner or later must do. The need of *their* influences, it seems, is still severely felt. Geneva, under the operation of Calvinism, became a very hotbed of Socinianism,—for all these *isms* run into one another. And of what they call the "National Church" of Geneva, it is admitted in the Calvinistic organ from which we now quote (the New York *Observer*), that it is "deficient in the expression of evangelical truth, and that the devil, who, during the past century, had gained ascendancy over that church by means of rationalism, is yet far from having released his prey." The devil, let us be assured, knows his opportunities; and nothing affords better or more frequent opportunities for "gaining ascendancy" over Christians, whom he so delights to "make captive at his will," than that very schism of which Calvinism is an illustration.

Effects of Fraternization.—All evil indulged in brings forth its visible fruit. Under charge of fostering uncharitableness we have sought to impress on congregations the importance of preserving the distinctive forms appertaining to the ritual of the Church, and enforced in her canons, not that in these vital Christianity consisted, but, if overstepped, there remained no preventive to further departure and no visible signs of keeping apart from the fellowship of schismatics. We have now, as one result of disregard to these monitions, the following fact proclaimed far and wide:—

> The Protestant Episcopal church of Dayton, Ohio, recently tendered to the Rev. G. A. Seiss, of the Second Lutheran church of Baltimore, a very flattering solicitation to become the rector of their parish. Mr. S. preached for said Episcopal congregation during the recent session of the General Synod at Dayton, and hence the movement. The request has been respectfully declined.

Verily, Mr. Seiss is endued with discretion. He at least perceives such a difference between Lutheranism and our Church, as to render the designed transfer something more than the preaching of old sermons in a new place, and let us hope that on a little reflection a congregation momentarily led away by gratified tastes and exalted fancy may see the folly of the act so near ripening into everlasting misery. We have good cause to doubt whether the members of this congregation have ever been fully or properly instructed in their duties as Churchmen, and would respectfully commend to the Bishop of the Diocese an early visit to these sheep of his own flock, so ready, in their simplicity, to break from Christ's appointed fold, and to choose a strange shepherd, neither knowing their voice nor capable of leading them to the green pastures of unalloyed truth.

Newness.—The *New Jerusalem Messenger* devotes an article to enforce the proposition that Swedenborgianism is not a new sect but a new dispensation. We cannot see what is to be gained by the establishment of this. That it is not a new sect is curiously reached by the following affirmation:—"The New Jerusalem cannot be a new sect, because its descent 'from God out of heaven' was not to take place till the first Christian church should be consummated." Swedenborgianism endeavours to escape every charge, by referring to a spiritualistic order of which none can have cognizance. It will not have first the blade, and then the ear, then the full corn in the ear, but first the full corn, and then the ear and blade by a verbal sequence. Throughout Swedenborgian writings may be found this perpetual inversion. Thus, elsewhere, in speaking of angels, the same journal thus expresses its ideal diagnosis:—

> This love, with the affections springing from it, and the thoughts clothing them, makes the soul of the angel; flowing through this body into deeds, it becomes his use. This use, like his spiritual body, is an image of his soul—it has the human form. Heaven, the "kingdom of uses," with all its members acting together to fulfil the Divine purposes, exists in that same order and consequent form, which is infinite perfection in the Source of all being; which makes the angels images and likenesses of Him, and which is represented in the material world by its crowning work—the human body.

We demonstrated in a previous article how though beyond all other isms pleading spirituality, the unity found among the followers of Swedenborg rests on the physical amativeness common to all men, yet variously developed; in some predominating over the other powers, in others subject to control. Swedenborgianism as a system of materialistic refinement is as old as any heathenism in which the creature was worshipped and served more than God the Creator. It is a vast system inclining to egotistic self-complacency, and, dating with error, is destined to "die amidst its worshippers."

Newport.—This deservedly favourite seaside resort is rendered all the more attractive to those who seek cool and health-invigorating quarters, where they may beneficially relax awhile from the toil and care of professional or business life, by its easy accessibility from this city and neighbourhood. The Fall River line of steamboats call regularly there, and in these floating palaces the trip itself is one of the chief pleasures of such a visit, for in none of our first-class hotels can a night be more comfortably passed.

Commencement at Columbia College.

This Commencement was held yesterday, in presence of a large audience. The President of the College presided. The Rev. Dr. Haight commenced the services by a prayer, which was followed by a Salutatory, in Greek, by Oscar Smedberg. It was succeeded by another Salutatory in English, and by orations of varying merit. The degree of B. A. was conferred on Oscar Smedberg, Lewis L. Delafield, Benjamin L. Curtis, Herbert B. Turner, Charles E. Miller, Charles Da Costa, Edward Cammann, George R. Schieffelin, Gunning S. Bedford, Jr., William Dean, Philip A. Embury, Edward Harmon, James R. Hosmer, Walter Knight, David B. Miller, George I. Murphy, Geo. A. Ostrander, William A. Perry, John G. Wendal; that of A. M. on Henry A. Failer, E. Trenor, J. Trenor, Lee Luguer, S. L. Mitchell, A. B. McDonald, C. Bogart, H. W. Clark, Jno. W. Harper, J. A. Hows, G. H. Hinton, J. H. Pell, Geo. C. Pennell, Robert Ray, J. R. Smedberg; and the honorary degree of D. D. on Russell Trevett, Professor of Latin and Greek in St. James's College, Maryland, Rev. Joseph F. Smith, Rev. William E. Eigenbrodt, Rev. John M. Macauley, and Rev. Joseph H. Coit.

The Pope at a Discount.—It appears that the Pope is about contracting another loan. His high prohibitive policy, embodied in the person of Cardinal Antonelli, does not pay. One capital illustration of this is in a paragraph of the summary of foreign affairs, as presented in the *Metropolitan,* itself a Roman periodical:

> In seasons of abundance the exportation of cereal produce, from the provinces of these States collectively, amounts to 140,000 *Rubbia* of corn, (this measure, exclusively applied to grains, is equivalent to 640 lbs.,) 100,000 Rubbia of maize, (or Indian corn,) and 10,000,000 lbs. of rice. The commerce in grains alone yields about a million and a half of dollars, generally sufficient to compensate for the specie spent beyond the Alps or seas in purchase of manufactures not produced by native industry. Rather more than two-thirds of this cereal produce is from the provinces of the Adriatic, in which is the only cultivation of rice, first introduced into this country about forty years ago, and successfully progressing on the plains of Ferrara and Ravenna. In the past year exportation of whatever kinds of grain was prohibited by this government; but for the present, an excess above the demand for home consumption having resulted from the late harvests, it has been rendered legal as far as the maximum of 10,000 Rubbia for corn, 12,000,000 lbs. for rice.

Thus it is only when the excess is a proved fact,—in other words, when the markets at home are glutted, and when too late to take full advantage of other markets, that this liberal man affects a liberal policy. With a policy inducing poverty in whole regions, and driving the beggared peasantry to Rome, the following is only too evident a result. We obtain the record from the same source. Singularly enough, it is preceded by an intimation of maintenance of the Papal "system of benevolence:"

> Mendicity, unfortunately, is not checked by the Roman police as the letter of existing laws actually requires, and during the past winter has been observed to increase, not without the accompaniment of other evils, for at the same time felonious offences, burglary, and street robbery, have been augmenting in alarming frequency. This has led, in one instance, to the restoration of a punishment long in desuetude, the *cavalletto,* or public flogging by the executioner, which was inflicted on the ringleader in a gang of thieves whose machinations had caused a terrific panic, flight, confusion, and severe personal injury, as well as loss of property, on occasion of a large assemblage at the extraction of a lottery on one of the largest piazzas in Rome, for the benefit of children left orphans by the cholera, to provide for whom a Commission had been appointed by his Holiness. I can bear witness that the punishment thus reproduced, while attended with great effect on a multitude of spectators, was administered with no unjustifiable severity, no bloodshed, and in the case of a hardened offender who had been repeatedly in the hands of justice.

Foreign Missions of the Church.—From the Report of the Finance Committee, we learn that the whole amount collected falls but little short of that contributed during any preceding year. This has been owing, in some measure, to the very prompt and liberal aid afforded by many churches since "the Statement and Appeal of the Foreign Committee" was issued. Although there are still many churches, and those among the most influential, which have not for a long time given anything to this most important department of Church Missions, yet there is encouragement in the fact, that the number of contributing parishes is enlarged, and that while few of old supporters have fallen off, a far greater number of others is added to the list of those upon which reliance can be had.

A New "Show."—The *Evening Post* says,—"Barnum's success with his baby show has prompted him to an enterprise of a still bolder nature, that of getting up a show of handsome women. He proposes two hundred premiums, amounting to five thousand dollars, to be presented to the handsomest women in America—or rather to the handsomest who may be willing to enter into this competition. The ladies, however, are not to come to be gazed at, but their friends are to send to Mr. Barnum, at the Museum, their likenesses, taken either by the photographic or the daguerreotype process, before the 15th of October. These likenesses are to be laid before the public at the Museum, where the visitors may have an opportunity of inspecting them, and expressing, by depositing a ballot in a box provided for the purpose, an opinion of their various pretensions to beauty. The prizes are to be awarded according to the number of suffrages which each beauty receives from the public. The highest prize is a thousand dollars—there is one of three hundred, one of two hundred, one of a hundred and fifty, six of one hundred, ninety of twenty dollars each, and one hundred of ten each. The likenesses of those who receive the ten highest prizes are to be engraved and published in the French 'World's Book o Beauty;' the successful competitors being first invited to sit, at Barnum's expense, to the best artist in their neighbourhood for their portraits."

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LITERATURE.

Poems. By ALICE CARY. Boston: Ticknor & Fields. 1855.

There are few things in science—certainly nothing in literature—about which the world is more apt to be mistaken than poetry. In few things is a better opportunity afforded for what is so expressively called *ad captandum vulgum*. A poem that is most deserving the name, may fall lifeless upon the public mind, while a set of jingling rhymes may excite it to raptures. For poetry is a refinement which has little charm for the vulgar; and it has an ethereal nature in it which will not take hold of mere worldliness. The covetous man, for instance—the mere mammon-worshipper—and base men generally—with all such it is the supremest folly; for there is a principle of repulsion at work between them which can never be wholly overcome, and but seldom even modified. Austerity, too, is difficult to be impressed with poetic influences. And there are many other qualities of heart and mind, the opposites of what are generous, and kind, and amiable, which are alike insensible to them. But the heart that is most easily wooed by soft and easy passions and affections, and the mind whose conceptions are most refined—there it is that poetry is appreciable; and the more so, in proportion to their susceptibility to such emotions. We may go further even than that; for the stern philosopher is too apt to look down upon poetry as little better, sometimes, than an idle phantasy. "I know very well," says Sir William Temple, "that many who pretend to be wise by the forms of being grave, are apt to despise both poetry and music, as toys and trifles too light for the use or entertainment of serious men. But whoever," he adds, "find themselves wholly insensible to these charms, would, I think, do well to keep their own counsel, for fear of reproaching their own temper, and bringing the goodness of their natures, if not of their understandings, into question: it may be thought at least an ill sign, if not an ill constitution; since some of the Fathers went so far as to esteem the love of music a sign of predestination—as a thing divine, and reserved for the felicities of heaven itself." And when we consider what poetry really is, the truth of this cannot be questioned. For there are tender and holy emotions which can only be expressed therein; there are thoughts, contemplations, feelings, which can only have any "form and substance," of which they are capable, given them through such a medium. That *verses*, then, should often be the less comprehensible, as well as less appreciable, in proportion to their *poetry*—that is, according to the quantity and the quality of the poetic element they contain, ought to excite no surprise. The truer the poet, not seldom, the higher does he soar above the reach of a worldly age. And there have been instances out of number—nor are they wanting even now—where poetry, when first presented to the popular mind, had no attractions, which yet in no long time became highly estimated, and is going down to posterity "immortal verse." Milton's "Paradise Lost" was for some time but little thought of; nor is it yet, sublimely poetical though it be, what may be called popular poetry. The poems of Wordsworth were a long time in taking hold of the public discernment. And even the poetry of Shakspeare's plays was at first considered their least valuable characteristic. Goldsmith—who feels and speaks as a poet—has said:—

> "And thou, sweet Poetry, thou loveliest maid,
> Still first to fly where sensual joys invade;
> Unfit, in these degenerate days of shame,
> To catch the heart, or strike for honest fame!"

And as in his time, so even still. Unless there is something meretricious—something, if not gaudy, yet light and trivial, in the poetical productions which come forth, they make their way but slowly in popular estimation.

There is a good deal of this, we believe, illustrated in the case of the poet whose volume is before us; and we find that one of our most popular Monthlies speculates upon public acquiescence in its denunciation—or something approaching thereto—of this poetry, though no small portion had already, we believe, been not unfavourably received upon the whole, in the detached forms in which it originally met the public eye. Yet that Alice Cary is a poet, there cannot be a question. Wayward, sometimes, is her muse, and wild her strain; her flights are occasionally eccentric, her fancy is peculiar, some of her figures are, now and then, almost grotesque: yet all this we take to be only so many signs of genius; and were but a little more care and culture bestowed—a little disciplining and training had recourse to—were her steed but reined in on certain occasions, and its paces steadied sometimes, she would come forth with a force which at present her poetic powers do not seem to possess.

Simplicity is a characteristic of true poetry; and hence it is that in *pastoral* poems there is so often found so effective a strain. One of the first poems we indiscriminately turn to in the volume before us strikingly illustrates this: it is the following:—

MULBERRY HILL.

> Oh, sweet was the eve when I came from the mill,
> Adown the green windings of Mulberry Hill:
> My heart like a bird with its throat all in tune,
> That sings in the beautiful bosom of June.
>
> For there, at her spinning, beneath a broad tree,
> By a rivulet shining and blue as the sea,
> I first saw my Mary—her tiny feet bare,
> And the buds of the sumach among her black hair.
>
> They called me a bold enough youth, and I would
> Have kept the name honestly earned, if I could;
> But, somehow, the song I had whistled was hushed,
> And, spite of my manhood, I felt that I blushed.
>
> I would tell you, but words cannot paint my delight,
> When she gave the red buds for a garland of white,
> When her cheek with soft blushes—but no, 'tis in vain!
> Enough that I loved, and she loved me again.
>
> Three summers have come and gone by with their charms,
> And a cherub of purity smiles in my arms,
> With lips like the rosebud and locks softly light
> As the flax which my Mary was spinning that night.
>
> And in the dark shadows of Mulberry Hill,
> By the grass-covered road where I came from the mill,
> And the rivulet shining and blue as the sea,
> My Mary lies sleeping beneath the broad tree.

Perhaps what follows is not a bad illustration of it either, although in a different way; while it gives utterance to deeper, nobler sentiments, and such as belong especially, or ought to do, to American poetry:—

NOBILITY.

> Hilda is a lofty lady,
> Very proud is she—
> I am but a simple herdsman
> Dwelling by the sea.
> Hilda hath a spacious palace,
> Broad, and white, and high;
> Twenty good dogs guard the portal—
> Never house had I.
>
> Hilda hath a thousand meadows—
> Boundless forest lands;
> She hath men and maids for service—
> I have but my hands.
> The sweet summer's ripest roses
> Hilda's cheeks outvie—
> Queens have paled to see her beauty—
> But my beard have I.
>
> Hilda from her palace windows
> Looketh down on me,
> Keeping with my dove-brown oxen
> By the silver ea.
> When her dulcet harp she playeth,
> Wild birds singing nigh,
> Cluster, listening, by her white hands—
> But my reed have I.
>
> I am but a simple herdsman,
> With nor house nor lands;
> She hath men and maids for service—
> I have but my hands.
> And yet what are all her crimsons
> To my sunset sky—
> With my free hands and my manhood
> Hilda's peer am I.

But we turn to higher, holier themes, on which she can discourse with even happier effect,—and they are those to which poetry was doubtless first devoted, and to which its nature is most closely allied. The following is the effusion of a mind that perceives its real state, as it is the yearning of a heart that feels its true position:—

SICK AND IN PRISON.

> Wildly falls the night around me,
> Chains I cannot break have bound me,
> Spirits unrebuked, undriven
> From before me, darken heaven;
> Creeds bewilder, and the saying
> Unfelt prayers, makes need of praying.
>
> In this bitter anguish lying,
> Only thou wilt hear my crying—
> Thou, whose hands wash white the erring
> As the wool is at the shearing;
> Not with dulcimer or psalter,
> But with tears, I seek thy altar.
>
> Feet that trod the mount so weary,
> Eyes that pitying looked on Mary,
> Hands that brought the Father's blessing,
> Heads of little children pressing,
> Voice that said, "Behold thy brother,"
> Low, I seek ye and none other.
>
> Look, O gentlest eyes of pity,
> Out of Zion, glorious city;
> Speak, O voice of mercy, sweetly;
> Hide me, hands of love, completely;
> Sick, in prison, lying lonely,
> Ye can lift me up, ye only.
>
> In my hot brow soothe the aching,
> In my sad heart stay the breaking,
> On my lips the murmur trembling,
> Change to praises undissembling;
> Make me wise as the evangels,
> Clothe me with the wings of angels.
>
> Power that made the few loaves many,
> Power that blessed the wine at Cana,
> Power that said to Lazarus, "Waken!"
> Leave, oh, leave me not forsaken!
> Sick and hungry, and in prison,
> Save me, Crucified and Risen!

Of a kindred feeling is the following: its strain is in a similar key; and there is a sense of the humble and the repentant which always becomes those who do not imbibe and give play to, a pharisaical spirit:—

ON THE PICTURE OF A MAGDALEN.

> To be unpitied, to be weary,
> To feel the nights, the daytimes, dreary,
> To find nor bread nor wine that's cheery,
> To live apart,
> To be unneighboured among neighbours,
> Sharing the burdens and the labours,
> Never to have the songs or tabors
> Gladden the heart.
>
> To be a penitent forever,
> And yet a sinner—never, never
> At peace with the Divine Forgiver—
> Always at prayer,
> Longing for Mercy's white pavilion,
> Yet all the while a stubborn alien,
> Uprising proudly in rebellion,
> Hell, Heaven, to dare.
>
> To feel all thoughts alike unholy,
> To count all pleasures but as folly,
> To mope in ways of melancholy,
> Nor rest to know;
> To be a gleaner, not a reaper,
> A scorner proud, a humble weeper,
> And of no heart to be the keeper,
> This is my woe!

Still, it might have been, it ought to have been added, that such wo is not irremoveable—that the very sense of it is the beginning, at least, of a remedial process: the preparation for receiving that precious balm which is the cure for every wo that sin inflicts, when that sin is repented of and forsaken. The following is much less pious—much less in the right direction. It gives expression to a false, though often a popular notion as to worship, where God is to be its object, and where we have His own teaching as to its performance:—

WORSHIP.

> I have no seasons and no times
> To think of heaven; sometimes at night
> I go up on a stair of rhymes,
> And find the journey very bright:
> And for some accidental good,
> Wrought by me, saints have near me stood.
>
> I do not think my heart is hard
> Beyond the common heart of men,
> And yet sometimes the best award
> Smites on it like a stone; and then
> A sunbeam, that may brightly stray
> In at my window, makes me pray.
>
> The flower I've chanced on, in some nook
> Giving its wild heart to the bee,
> Has taught me meekness, like a book
> Of written preaching; and to see
> A corn-field ripe, an orchard red,
> Has made me bow with shame my head.
>
> Of stated rite and formula,
> A formal use the meaning wears;
> When mostly in God's works I see
> And feel his love, I make my prayers,
> And by the peace that comes, I know
> My worship is accepted so.

There is a waywardness here that we regret to see indulged in on such a theme. It does not necessarily follow that there is to be "a *formal* use" of the "stated rite and formula." There is not only an importance in forms, but they are essential in worship: they are to become developments of the spirit; and we question if man, with his imperfect nature, and his ordinary impassiveness, could ever worship without them "acceptably, with reverence and godly fear." This, however, by the way. It is a misconception which we doubt not will, on reflection, without difficulty, be got rid of.

We can only add the reiteration of our humble encouragement to Miss Cary, to cultivate a little more carefully her poetic powers. There are faults in many of these poems which, though they detract not from our estimate of her genius, yet constitute manifest imperfections in the pieces themselves; and they are such as she has the ability, and might have bestowed the care, to remove. She submits them all, she tells us, in her dedicatory epistle, "to the world's judgment, not without fear that the favour with which a considerable number of them have been received, as from time to time they have been separately printed, will not be preserved when read in so large a collection." We do not, however, think so: on the contrary, the probability is, that they who have admired them in a fugitive form, will appreciate them all the more, now that they are in a collected and permanent one. And as they have been, it is confessed, "the written cloud and sunshine of so much of her life," let us hope—and we certainly wish—that much of her future life may be similarly reflected upon, only with *more* of the "sunshine," and *less* of the "cloud."

Memoir of Alexander McLeod, D. D., New York. By SAMUEL BROWN WYLIE, D. D., Philadelphia. New York: Scribner.

This is the memoir of an eminent and much esteemed minister among the First Reformed Presbyterians, in this city, and whose memory, we doubt not, is embalmed in the hearts of many of that body yet remaining, although it is now nearly a quarter of a century since his departure. It is strange that so long a period should have been suffered to elapse, before what was contemplated immediately after his decease is carried into effect. For within a very few weeks of that event, in the "Eastern Subordinate Synod" of that body, after hearing a very warm eulogium upon Dr. McLeod's character, religious, moral, and intellectual, and to the important and disinterested services he had rendered the Reformed Presbyterian cause, a resolution was unanimously adopted, recommending "the *immediate* preparation of a *Memoir* of the late Rev. Dr. Alexander McLeod, as a tribute of respect to his memory due to the high character which he sustained, and that Rev. Dr. Wylie, of Philadelphia, be appointed to perform this service." Not only was the resolution adopted, but Dr. Wylie testified his acceptance of the appointment, and he even set about his work in due course. But he, too, died, ere its entire completion,—so that its publication has thus been deferred. It is at last put forth by the son and successor in the ministry of the same communion, Dr. John N. McLeod, of New York, who has added a chapter, "composed mainly of matter which has come to hand since the Memoir was completed, and which existing circumstances would seem to call for."

The subject of this Memoir was a native of the Western Isles of Scotland; but his family, or clan, it is shown, was of Danish origin. "Early in the twelfth century, one of the ancestors, of the name of *Leodius*, in the reign of King William, was appointed by the King of Denmark to the government of some islands on the coast of Scotland, then in the possession of that prince. His descendants were denominated, in the Celtic tongue, MAC LEODS, *i. e.*, sons or descendants of *Leodius*. And hence the family of that name so numerous in the Western Isles of Scotland." He came to this country in 1792, when scarcely eighteen years of age. "Shortly after his arrival, he ascended the Hudson to Albany, and thence proceeded to Princetown and Duanesburgh. These townships lie a few miles west of Albany, and south of the Mohawk river. Here he fell in with a few families who had some considerable time before emigrated from the Highlands of Scotland. Several families of the emigrants also had located themselves in Galway and Milton, a few miles north of the same stream. With these honest, unsophisticated farmers, young McLeod soon became a very great favourite. His manners were agreeable; his mind noble, generous, and ardent. He was affable, condescending, and national. He loved the country of his birth; he loved and cherished his countrymen wherever he met them. It mattered not to him how humble their sphere of life, or how scanty their worldly means. His esteem was regulated by what he believed to be the quantity of moral worth. Among these honest, simple, and virtuous countrymen of his, he found congenial spirits, and kindred feelings. They were friends of that Redeemer whom he loved." In process of time he was "ordained" in the Presbyterian communion, and his career in that position became rapidly one of distinction and usefulness—as there are those yet living, no doubt, who can abundantly testify. It was early in the year 1833, soon after his return from visiting Europe, that he showed alarming symptoms of seriously declining health. His last moments are thus related:—

> With his old and tried friend, Mr. Andrew Gifford, a member of his Session, and himself an eminent Christian, he conversed daily on the subject of his death, and always spoke most confidently, yet with great humility, of the happy change for which he felt himself preparing. The conversation of these two friends, as they spent a portion of each day together for months before Dr. McLeod's decease, was eminently "in heaven." They seemed to talk of it as a familiar place; and its society, its employments, its joys, its securities, and above all, the Redeemer, who is its light and glory, were the themes upon which they enlarged, to the exclusion of all others. They spoke of their approaching separation as but temporary, and rejoiced in the conviction that a reunion not again to be interrupted would soon take place. To his son, who records the above mentioned facts, he said one morning, "You need not be surprised at any time when you leave me, to find me gone when you return." But, he added, with a look of heavenly serenity and joy never to be forgotten, "Be not unduly moved; by the grace of God I am ready for the change."
>
> Another interesting occurrence took place at the last family altar around which he worshipped. He had called his family into his room for that purpose, and after the services performed by his son, he looked around upon his wife and upon each of their children, so as to recognise them. He then, like the dying patriarch, concentrated all the energies of his mind, and all the affections of his heart, and with uplifted hands and an audible voice pronounced the Apostolic benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."
>
> Thus fell asleep in Jesus, the Rev. Dr. Alexander McLeod, a man on whom the Father of Spirits had bestowed "superior mental endowments—force of understanding—solidity of judgment—richness of imagination—command of language, and the graces of utterance. He had, more than any of his clerical compeers, studied the science of the human mind, and his metaphysical researches enabled him promptly to detect, expose, and refute the fallacy and folly of an argument, while it enabled him to appreciate the force and justness of legitimate conclusions."

The memoir occupies a goodly volume, and we have no doubt it will prove a most acceptable one to great numbers of the religious community to which he belonged.

Female Life among the Mormons. New York: J. C. Derby.

This, which purports to be the substance of "personal experience," is a compendium in its details of every crime that can be imagined as capable of being developed from the peculiar tenets of this heathenish sect, which, suffering the lowest of the physical passions to predominate over all that is higher and nobler in man's nature, makes a communistic love of the species the first principle of religion, to which is made subservient, by an easy system of ratiocination, Gospel words and Gospel doctrines. The estimate made by the Mormons of available strength to their communion, is the estimate of universal depravity, relied on as so much capital stock invested in the future, should their speculations be suffered to proceed unchecked. In this country they find the only field in which such a movement could have a foothold, founding itself, as it does, on a pretended revelation from God, without prophecy or precedent to sustain the validity of their scheme; favoured, too, by a diseased desire on the part of the people at large for "something new." They are given more especial opportunity to make their appeal here on religious grounds, that the United States is without national or state religion, possessing so many variant sects as to render it difficult to the common observer to discover the true Church amidst the maze, and with a policy permitting the freest expression of opinion, no matter in what direction that opinion inclines or leads. It is folly to suppose that Christianity itself could ever coexist in the same community as Mormonism, which relies, as its element of union, on the ascendancy of the physical in man,—the very lowest order of combination, appealing, first of all, to the sexual feelings, which it would have run riot in the privileges attaching to polygamy, itself claimed as a divine institution, whilst in fact a crime, whether as respects the present condition of society or advancement of truth. Whilst the Mormons, with a "new revelation," elevate the gratification of the strongest passion of human nature into a saintly fulfilment of duty, the Christian religion makes its appeal to the pure in heart. In practice it is the predominance of the love of God, and, with all the spiritual allegiance it demands, and the unity and order it secures, yet establishes the divine right of the individual. Mormonism is the exact reverse. Its appeal lies to the most *impure* in heart, who, accepting the invitation, are, under the guise of a church, resolved into a social community, ruled by the despotism of numbers, their belief being shaped by the views of the majority, and themselves held together by what is so base as, under all conditions, to be common to all. The Mormons thus invert God's order. The true Church is not an association, not a combination, not, in its essence, an organization—it is a body knit together by God's Spirit through the instrumentality of the Holy Ghost. Of all the varieties of error in this country, Mormonism is the most extreme form; and here truly it has an awful field for its pestiferous and corrupting influence, considering both the protection, and, by the habits of thousands in our own community, the practical encouragement it obtains; to which is to be added the fact, that the human heart is desperately wicked, and as much inclined to evil as the sparks fly upward. Mormonism, as all wickekness concentred, leads to the most debased views of God, regarding His generating power as His highest attribute. Its adherents accordingly seek to avail themselves of science and scientific discoveries, to demonstrate the extent to which the spiritual works in the physical. Where and when the true spirit of life exists, there will the gifts and graces of Scripture be granted; gifts and graces not attainable by scientific knowledge and intellectual acumen, still less by the strategy of gross perversion. The proof of a true revelation does not lie in science, though science may illustrate it. Nor does it lie in miracles, though miracles be wrought. Mormonism, on the contrary, needs a miracle for substantiation at every step. All it claims to advance as a component part of human faith, must be thus proved. Its whole theoretic religious system presumes on the physical influence of spiritual power. Now, looking at Christ, we find He never sought to prove His mission, or to convert men by miracles. Neither did His Apostles. The miracles, when performed, were but in aid of suffering humanity. The kingdom of God came with power, but it was in the power of the Spirit acting on the individual faith, and renovating the individual soul. When virtue went out of Christ, it was not by reason of the countless throngs that pressed around him, and who but touched his body, but by the woman, who, in her humility and by the purity of her faith, touched the Spirit of the Anointed. Truly, still the kingdom of heaven comes with power, but it is the power of the seed which, once an almost impalpable grain, nurtured by the rains and dews of heaven, now affords lodgment beneath its ample shade for all the fowls of the air. There is no anathema too terrible not to be pronounced on a people who would undo all the glorious work of the Gospel, and drag man from his high estate to a condition worse than that of Nebuchadnezzar when herding with the beasts of the field. Mormon combination may be characterized as a molten mass of corruption, the more horrible that it is simmering under protection afforded by our laws and institutions, and inviting the wrath of Heaven on those who thus suffer it to establish and perpetuate itself. It has scarcely any other refuge under heaven; and with the dream of establishing a vast religious and domineering hierarchy, is drawing all the elements of human depravity to itself. In each position in which it has temporarily flourished, such is the influence of Christian progress, that men rude and partially themselves debased, in the far and remote West, have yet risen as by instinctive horror, and slain its communicants with the sword. Mightier guards than the flaming Cherubim of Eden stand between it and the flock of Christ. We express no fear for religion, but for the progress of the race to a condition to receive its blessings. To youth, and to the unwary and the simple, the perusal of this book will be lastingly injurious. A people to whom society should deny the right of existence in Christian countries, are here "popularized,"—for though ostensibly written against them, it will serve to fan the flame of licentious desire and loosen restraints upon the passions. It will serve to keep vice in countenance, and will nurture crime. The publisher has incurred a fearful responsibility by giving to this fabrication its now inevitable currency.

Report of the Commissioner of Patents for the Year 1854. Washington: Beverly Tucker. 1855.

This official reprint of "arts and manufactures," in their advancement amidst us, has one admirable feature in its classified lists of expired patents and of patents issued, which we do not remember to have seen in previous volumes. A very remarkable class, and for its kind, large in the number of designs, is that running under the title of "Fire Arms and Implements of War." It serves to show the very general attention of mechanicians in that direction. Were all these patents improvements, and a great portion not mere modifications, we might look for most wonderful results. As it is, several are of extremely high importance, more especially as regards economy of production. The genius of invention may fully be represented as presiding over the destiny of this country, which, with a competition to sustain against the continent of Europe, has need of every available means for acquiring its proportionate advantage in the markets of the world, and if possible, in more than one branch of art, supremacy. The Commissioner, in presenting the Report, repeats, in the following words, a former suggestion, of interest both here and abroad:

> In my last annual report, the attention of Congress was invited to the consideration of the propriety of abolishing all discrimination in the rate of fees as between citizens and aliens; subsequent reflection has only confirmed the opinion then entertained and expressed on that subject. Some of the beneficial results of the liberal policy then recommended, in inducing a like liberality on the part of other nations, are already sufficiently obvious. At the present time, the laws of Canada do not permit our citizens to obtain patents in that province under any circumstances; which causes great inconvenience and loss to our inventors. All machines invented here, can be made and used in Canada without any license from the American patentee; and the products of those machines can, with little trouble or expense, be brought into our markets to compete with like commodities manufactured here by persons who are obliged to pay for the right to use the patented machine for that purpose. This operates like a discriminating tariff against the home manufacturer, which cannot but be prejudicial to his interests. Reliable information of a private character has, however, been received, to the effect that the Canadian Parliament is taking steps to remove this cause of complaint. A bill was introduced into that body at a recent session (which has been adjourned over to some time in the present month), and is still pending, which contemplates allowing American inventors to obtain patents in Canada; and the only cause of doubt as to its becoming a law is believed to grow out of the enormous fee demanded by this office from all Canadian inventors. The proposed modification in our rate of fees would doubtless be followed by a desired change in the Canadian law. This would remedy the difficulty complained of by our inventors above alluded to, so far as future patentees are concerned, and might perhaps do so in relation to patentees of a previous date. It may be thought that we shall best attain our object by retaliatory measures. Such a course would be calculated to arouse angry and hostile feelings, rather than to lead to any final advantage to either party. A course dictated by kindness and liberality, will soon dissolve the barriers which make nations strangers and enemies. We can well afford to lead the way in a course of measures which will contribute no inconsiderable share towards rendering us and our Canadian neighbours practically one people.

This certainly is in a right spirit; but the grievous distinction made in the United States, between the rates of obtaining a patent on the part of an American and a foreigner, militates against any argument presented on this side; as it is, it appears the Canadian Parliament carry off the palm of generosity, proffering a certain advantage without demanding its compensation in the removal of the practical distinctions complained of. We have known several foreign inventors—Germans—precluded by the high rates imposed on foreigners, and the difficulties purposely imposed in their way, from taking advantage of their inventions, who, had they been favoured equally with others, might have been at this time prosperous and rich.

Letters to the Rt. Rev. John Hughes. By KIRWAN. New York: Harper & Brothers.

It is not often controversial letters outlive the immediate occasion of their issue. The reappearance of these Letters, revised and enlarged, implies a steady demand. We presume, however, after the last Brooksiana siege, the Episcopate batteries are closed, and will not again be reopened on this still more persevering and stinging "insect." Opportunity, however, is offered Bishop Hughes to attempt a breach in the enlargements. Kirwan declares that this Prelate, whose rout is the one glory of his life, has utterly disregarded the advice of Norfolk to Buckingham, when roused by the intrigues of Wolsey:—

> Heat not a furnace for your foe so hot,
> That it do singe yourself; we may outrun,
> By violent swiftness, that which we run at,
> And lose by over-running.

The writer, aware of the most vulnerable point in the composition of Bishop Hughes, that his conscience is not inherent but acquired,—a thing lately ingenuously confessed in so many words in a letter to Mr. Brooks,—makes the most of his advantage; and although we cannot approve the personalities in which he deals, the spirit which mostly animates him, and view the principles on which he bases his arguments as neither the most comprehensive nor the most fundamental, there is that about its tendency which must be commended. The blows given remind one of the blows ringing out from club wielded in early British history against some "baron bold;" it is the voice of a hero of Sir Walter Scott's raised above the crowd, and demanding that "it be heard."

The True Catholic, for July, published at Baltimore, contains an article likely to excite some attention, on the subject of Changes in the Ministry. Space forbids an analysis of its argument respecting the enlargement of the powers of the Episcopate in respect to Ordination. A highly interesting article is on "Public Worship in Nassau," where the churches of Luther and Calvin may be said to have disappeared, the liturgies of the United Evangelical Association occupying the place, and representing the faith and worship of the German Protestants of the present day. It appears that in Nassau there is a bishop and thirty deacons, all appointed and salaried by the Ducal Government.

We have received *Hall's Journal of Health*, for July, which is especially addressed to non-professional individuals, containing matter of import to each one, both as respects preservation from the gradual and unperceived approach of disease, and the means all may adopt for the increasing of health of body and mind.

The Mercersburg Quarterly Review for the present month is of more than usual interest. In one of its articles attention is given to the means now being taken in the Church for the increase of efficiency, and a general application is made of the principles that have been evolved from late discussions as to the means of reaching the masses. A very full exposition is given of the Reformed Conference at Frankfort, and both a graphic and instructive account of a day on the island of Rhodes.

DEMAND AND SUPPLY.—It is seldom we have occasion to anticipate by wish any publication, but really the prospect of an analysis of the Greek schism from the Propaganda press, at the expense of the Pope, and indited by a Greek convert, promises a rich treat. We have the following authoritative account concerning it:

> It is believed to have been at the express desire of Pius IX. that this historic analysis of the Greek schism was undertaken; and it certainly forms an exposition of the abuses, the false principles and indefensible theories of that communion measurably condemnatory, convicting its Clergy of misinterpreting Scripture and tradition, abusing the ignorance of their flocks, dishonouring by worldliness and by the even cruel uses of temporal power (conferred on the episcopate by Turkish authority) the sanctity of their missions. We are promised four sections, the first only of which is supplied in the volume already issued, under the subdivided titles: The separation of the two Churches; The reunion of the two Churches; The Apostacy of the Clergy of Constantinople; The only practical means for re-establishing Order in the Oriental Church. The volume before me, dedicated to the subject implied in the first of these titles, displays the true motives of that fatal separation, and the falsity of the sophisms by aid of which those who found their private interest in maintaining disunion, contrived to effect and continue to feed the schism. The most interesting and elaborate chapter is on the question of Purgatory, and the proofs that the sainted fathers of Oriental Christianity, and ancient liturgies still in use, commit the Greek Church, receiving as she does their authority, to the necessity of complying precisely with the doctrine of Latin Catholicism.

CHURCH AUTHORITY.—The principle, then, of Church authority, as understood by the ancient writers, is that the mystical Body of Christ is an organized whole, inhabited and guided by the Holy Ghost, who by dwelling in it gives it life, and infuses charity and concord among its members. So that the interpretation of doctrine and custody of truth is no separate and accidental office, with which it is intrusted, but a function of its life, and a consequence of its being. "We guard the faith which we have received from the Church, and which proceeds perpetually from the Holy Spirit, as though it were some precious deposit, in an excellent vessel, which can renew itself, and can make new the vessel which contains it. For this is the office committed to the Church of God, that it should, as it were, breathe inspiration into His creatures, so that all its members should receive the gift and live. And here lies the principle of our communication with Christ, that is, the Holy Spirit, the pledge of incorruption; here is the confirmation of our faith, and the ladder whereby we ascend to God. For in the Church, St. Paul says, God has placed Apostles, Prophets, Teachers, and all the rest of that system whereby the Spirit operates, of which Spirit they are not partakers who do not betake themselves to the Church, but defraud themselves of life by ill-thinking and worse deeds. For where the Church is, there is the Spirit of God, and where the Spirit of God, there is the Church, and all Grace; and the Spirit is truth. Therefore, those who do not participate in it are neither nourished to life from the breast of their mother, nor do they taste of that purest fountain which proceeds from the Body of Christ." So does St. Cyprian speak of the Church, which, "having its Lord's light diffused through it, extends its beams throughout the whole world;" and Origen says, that "the Church enlightened by the light of Christ, is herself also made the light of the world."—*Wilberforce.*

MIND AND BODY.—In the constitution both of our mind and of our body, every thing must go on right, and harmonize well together to make us happy; but should *one* thing go wrong, that is quite enough to make us miserable; and, although the joys of this world are vain and short, yet its sorrows are real and lasting.

SUDDEN EVIL.—Evils are more to be dreaded from the suddenness of their attack, than from their magnitude or their duration. In the storms of life, those that are foreseen are half overcome, but the *tiffoon* is a just cause of alarm to the helmsman, pouncing on the vessel as an eagle on the prey.

Inhalation and Consumption.

Consumption is literally defective nutrition: the whole man dwindles; flesh, strength, breath, all waste away by painfully slow degrees; not the lungs alone, which make but a small part of what is really affected, the whole machinery of the man is in disorder. The patient may eat heartily to the last day almost, yet the system has not the power to extract from the food eaten, and properly appropriate, the nutriment which it naturally possesses; hence the uniform remark, "I eat well, but it does not seem to strengthen me." In almost all other diseases, the ability and appetite to eat is followed very shortly with increasing flesh and bodily vigour. How, then, can medicinal substances applied to the lungs, have any really curative effect, when it is in the stomach, liver, and bowels, where the very foundation of the ailment lies? for it is there the blood is made, out of which the tubercle, the seed of consumption, is formed, as all allow. The blood is not made consumptive in the lungs, but carries consumption with it to the lungs in its imperfect elimination, in its imperfectness of material, which material is drawn from the food after the stomach has acted upon it. And all that medicine can do towards curing consumption is by the aid which it affords the stomach, liver, and bowels, in calling for, in receiving and in digesting the food which we swallow. Whatever gives appetite, and with it an increase of digestive power, that is radically curative of consumption. Any man who can be cured at all, will be cured by taking into his lungs the largest amount of out-door air, and by imposing upon his body the largest amount of muscular exercise, not involving actual fatigue, the most favourable combination of all which is found in continuous, active, horseback exercise on the open road, from morning till night, from one week's end to another, with some pleasurable and profitably absorbing object ahead, other than the mere health; in all of which, being under the care of some *one*, honourable, educated physician who possesses your confidence and respect. This is the embodied result, without any mental reservation whatever, of the observation and experience of a young life time, spent in the treatment and study of this one disease. But why is active exercise on horseback on the open road so largely insisted on? Simply because, in the experience of all, nothing else is so effectual in giving a good appetite, and securing a good digestion; the exercise giving the digestion without the over fatigue attendant on bodily labour, and every breath drawn being a breath of pure air, unloads the blood of its impurities in the lungs, to be sent thence to the most distant portion of the human body at the rate of a hogshead an hour, imparting life and energy to every fibre. What, then, the need of a physician? To know *first* the actual condition of things, and to meet incidental and occasional symptoms promptly, before they gain power. An infant's arm may stop an avalanche; a moment later and millions of men are powerless. And then again, comparatively few have it in their power to carry out the practice indicated, at least to its full extent; then, the judgment, tact and experience of the physician are to be brought into requisition to provide substitutes, medicinal and otherwise. It is not contended that there are no benefits whatever to be derived from breathing air saturated with something else, whether drugs, liquors, aliments, or other things, but we do contend that such effects are transient, are not radically curative, but mere alleviants, only giving time for other more efficient means to be brought to bear.—*Hall's Journal of Health.*

THE CASPIAN SEA.—The Caspian Sea, between Europe and Asia, is of great commercial interest, though little known beyond. Its length is about 800 miles, and its breadth from 90 to 120, being the largest inland sea known, having no outlet to the ocean. The Volga, rising in the north, within 100 miles of the East Sea, communicates by canal with that sea, the White Sea, and the Black Sea. The Ural river, the Terek, the Koura, or Kur, and the Kizil Ouzen, or Ochus, are likewise considerable, but much smaller streams. The waters are salt and bitter, the navigation dangerous from rocks, shallows, and sudden squalls, and there is no good haven from Astrakan to Derbend. The islands are inconsiderable. The fisheries, chiefly of sturgeon, are on the north shore. By this sea is carried on the trade with North Persia, Tartary, Georgia, and the south-east districts of European Russia, but partly in transit, and it is competed with from the Black Sea. The chief ports are Astrakan in the north, Derbend in the west, and Baku; there are steamers at the former. The Persian ports are Astrabad and Balfroosh, and the Tartar, Mangishlak and Balkhan.

THE LATE SIR JOHN FRANKLIN.—Lady Franklin is stated at last to be resigned to the belief that her brave husband is no more, and to have requested that a tablet, to be erected to the memory of Sir John and his devoted companions of the *Erebus* and *Terror*, might be taken by the Kane expedition and erected on the white cliff of Beechy Island, by the side of that commemorating the fate of Lieutenant Bellot, of the Belcher expedition. The tablet is of white marble.

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AN ESTABLISHMENT OF THIRTY YEARS' STANDING.—A CARD.—Thirty years having elapsed since the subscriber introduced his peculiar styles of Hosiery, it is with no ordinary feelings of gratitude that he now returns thanks for the very liberal and constantly increasing patronage enjoyed from the year 1823 until the present time. His success he attributes not less to the principles upon which he has conducted business, than to the fact of having kept a very large and well selected stock of
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PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.
je21-1y GEO. E. MENDUM, 18 Wall street.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of
TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:
Trinity Chapel, New York; Christ Church, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. [a12] au19-1y

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
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ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.
Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by
MILLER, COATES & YOULE,
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ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER, ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.
DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,
For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.
N. B.—Ornaments sent to all parts of the Union. m8-6m

SCHOOLS.

CHRIST CHURCH HALL, POMFRET, CONN.—REV JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.
TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.
Terms for Day Scholars, $8 per session.
Tuition is expected to be paid quarterly in advance.
The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.
REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector.
TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.
"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.
a5-4m$ A. DALTON, Principal.

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.
The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.
For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.
Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

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JOHN JOHNSON, B. M. JOHNSON, } 111 East 18th street, N. Y.
sep23-1y

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
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Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

DENTISTRY.

DR. C. A. PECK, DENTIST, HAVING RETURNED from Cuba, respectfully announces that he has resumed the practice of his profession at No. 443 Broadway, where he is ready to serve his former patrons and the public. my24-3m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:
First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.
Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.
Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.
Fourth—The *natural form and expression of the mouth and face can be restored,* in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions,* and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.
Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.
Sixth—The plates usually employed for this work, are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.
J. ALLEN, 30 Bond street, New York.
P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

MUSIC AND MUSICAL INSTRUMENTS.

PIANOS, PIANOS, PIANOS.—HAVING REMOVED TO OUR spacious store, 519 Broadway, (St. Nicholas Hotel,) we are now offering the most extensive assortment of Pianos, Melodeons, and Parlor Organs in the United States, comprising Hall's celebrated triple-stringed double octave Pianofortes of our own manufacture. These Instruments are equal in power to the French Grand Piano, at one-half the cost, and are specially adapted to large rooms. Also our School Piano, which stands unrivalled for cheapness, durability, and standing in tune. We are also sole agents for A. W. Ladd & Co.'s premium Boston Pianos, of all sizes, and also Messrs. Carhart, Needham & Co.'s Melodeons. A large assortment of second-hand Pianos cheap. ELY & MUNGER,
my10-3m 519 Broadway, St. Nicholas Hotel.

CHEAP MUSIC AND PIANO STORE OF HORACE WATERS, No. 333 Broadway, New York. *Opposition to Monopoly. Music at greatly reduced rates.*
Notwithstanding the *combination of music dealers* to keep up the prices of non-copyright music, *against* the interests of *native composers,* and their refusal to extend to Mr. Waters the courtesies of the trade, he is making *immense* sales—having abundant evidence that he has public countenance and support, in his *opposition* to the GREAT MONOPOLY, and in his efforts to aid NATIVE TALENT, and to adopt the NATIONAL CURRENCY. His stock of American and European music is immense, and the catalogue of his own publications is one of the *largest and best selected* in the United States. He has also made a GREAT REDUCTION in the prices of PIANOS, MELODEONS, and MUSICAL INSTRUMENTS of *all kinds. Superior toned* 6¼ octave pianos for $175, $200, and $225, interior of as *good quality,* and instruments as *strong* and as *durable* as those which cost $500. Pianos of every variety of style and price up to $1000, comprising those of TEN different manufactories: among them the celebrated *modern improved* HORACE WATERS' PIANOS, and the *first premium* ÆOLIAN PIANOS of T. GILBERT & Co.'s make, (owners of the Æolian patent). SECOND-HAND PIANOS at *great bargains.* Prices from $40 to $150. MELODEONS from five different manufactories, including the *well-known* S. D. & H. W. SMITH'S Melodeons, (tuned the equal temperament,) *the best make in the* United States. Prices $45, $60, $75, $100, $115, $125, $135, and $150. SMITH'S DOUBLE BANK MELODEONS, $200. *Piano and Melodeon guaranteed.* The best terms to the trade, schools, &c.; 12½ per cent. discount to clergymen and churches. All orders promptly attended to. Music sent to all parts of the country, post-paid, at the reduced rates. General and select catalogues and schedule of prices of Pianos forwarded to any address free of charge.

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
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WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
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GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS, 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
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No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.
Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.
Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.
N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany county, New York.
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m1-1y$

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
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THE LONG ISLAND DYEING ESTABLISHMENT, NO. 25 JOHN STREET.—The proprietor of this well-known Dye House informs the public that the greatest care is taken in refinishing all kinds of Goods, such as Canton Crape Shawls, Silks, Satins, and Velvet, Worsted Shawls, Merinoes, Thibet and Cashmere. Also, Gentlemen's Garments Table Covers, and Muslin and Lace Curtains. The colouring is done by a new process, giving a very fine appearance to the articles dyed, without injuring them. A continuance of the generous patronage of the public is respectfully solicited.
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je7-3m No. 25 John street.

LIFE AND FIRE INSURANCE.

STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the three months ending 30th April, 1855:—

Assets 1st February, 1855			$2,850,077 56
Total receipts	$220,119 45		
" disbursements	120,137 58		99,981 87
Assets 1st May, 1855			$2,950,059 43
Number of Policies issued	359		
" " now in force	8,195		
Covering a risk of			$22,599,683 34

F. S. WINSTON, President.
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☞ This Company is conducted on the strictly *mutual* principle, insuring *for life* or *short terms,* at fair *cash rates,* and with or without participation in profits, at the option of the *insured.* The Company grants *Endowment Policies* and Annuities, at the most approved rates; and also embraces the *new* and important feature of "ACCUMULATIVE or DEPOSIT POLICIES," whereby a fixed sum is secured absolutely by one payment, with power to increase the amount from time to time, and permission to withdraw a portion of the deposit on any emergency.
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THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **$200,000.** Insurance against Loss or Damage by Fire.
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HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.
This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.
Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.
Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*
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oct7-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling,** or $10,000,000; paid up Capital and surplus, $5,000,000. A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.
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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks and Bonds and Mortgages.
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THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.
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Elisha L. Walton, Samuel W. Moore, Alfred L. Rowe,
Oliver H. Shepard, Roland G. Mitchell, Theodore Banks,
John K. Woolsey, Robert M. Field, Nelson Sherwood,
Edgar T. Ryder, William Miles, David Sands,
Isaac Walton, Henry Rowland, Wm. Birdsall,
Henry G. Reeve, Silas Davis, Wm. Cromwell.
This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.
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NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over **$600,000,** after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.
The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.
THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.
Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.
A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.
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BENJ. F. STEVENS, Secretary.
Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.
EDWARD H. PARKER, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. a5-eow6m

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, New York.
W. C VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.
☞ All orders punctually attended to. au12-1y

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broadway, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.
Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.
A complete assortment of very fine English GOLD LOCKETS, PINS RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.
Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.
Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.
☞ Please notice the name and number.
oct7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.
☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.
Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.
The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.
☞ Particular attention paid to taking Children's Daguerreotypes.
Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.
Mr. Thwaite attends personally to his patrons.
Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.
N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.
Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.
The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.
Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country
Open to the public at all times. sep9-1y

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.
The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.
Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate.
my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,
The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.
WILLIAM SMALL. H. O. ALDEN, JR.
my24 6m

NEW LOCATION.—FITZSIMMONS' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y No. 8 Astor Place.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. *m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

THE CHURCH ABROAD.

England.—The Cathedral Commissioners have presented their third and final report, containing many important suggestions. The last contains the extension of the Episcopate on a scale of magnitude for which at present there are not sufficient funds.

It is stated that the Lord Chancellor having appointed the Rev. G. Hadow, incumbent of St. Andrew's Chapel, to the living of St. Just, Cornwall, the Bishop of Exeter has refused to countersign the usual testimonial of fitness until Mr. Hadow should have been examined by him as to his soundness of faith. To this Mr. Hadow has declined to submit; and it appears that the Lord Chancellor is disposed to waive the requirement of a testimonial, and to cause the fiat of presentation to issue, notwithstanding the Bishop's demur.

The Bishop of Exeter has also refused to license a curate presented by the Rev. M. Hatchard of Plymouth, objecting to the presentation as coming from one whose teaching he considers unsound.

Very praiseworthy efforts are being made by the Bishop of Sodor and Man to erect a cathedral chapel at Bishop's Court, Isle of Man, as a centenary memorial to Bishop Wilson. If the Bishop succeeds, it is further contemplated to connect with it a limited staff of deacons, to be under training for the practical work of the Ministry.

We hear with deep regret of the death of the Rev. J. J. Blunt, Margaret Professor of Divinity, Cambridge, and author of a brief "History of the Reformation," in Mr. Murray's Family Library, and "Undesigned Coincidences in the Old and New Testament." The *English Churchman* observes:—"The loss of such a man, at such a time, will be very severely felt at Cambridge. He was a sound, learned, earnest Churchman."

An important church edifice, recently erected for the Church of St. Andrew, St. Margaret's, Westminster, built, at a cost of above £8,000, by voluntary contributions, has been consecrated by the Bishop of London.

Another important church edifice, that of St. Margaret, at Dunham Massey, in the parish of Bowden, Cheshire, recently erected at the sole charge of the Earl of Stamford and Warrington, at a cost of upwards of £10,000, has been consecrated by the Bishop of Chester.

A Canonry in Carlisle Cathedral has been attached to the Archdeaconry of that city, by an Order in Council.

It appears that one good effect has already been produced by the refusal of the usual Royal Letter for increasing the funds of the Society for the Repairing of Churches and Chapels. By the kindness of the Sub-Dean and Chapter of Westminster, a Festival Service has been performed, with the assistance of portions of the choirs from the Chapel Royal, St. George's, Windsor, and St. Paul's Cathedral. The anthems selected were highly appropriate, beautiful in themselves, and admirably executed. A powerful sermon was delivered by the Bishop of Oxford, and a collection made, which, with a gift afterwards contributed, amounted to above £280. This is a good beginning of a new and self-reliant system.

The Propagation of the Gospel Society has held its last meeting for the season for conversation. Upwards of one hundred clergymen and laymen were present, and among them his Grace the Archbishop of Canterbury, the Bishops of St. Asaph, Colombo, and Sierra Leone.

Another church on the principle of St. Barnabas, Pimlico—that of St. Matthias, Stoke Newington, a suburb of London, we learn from the *Guardian*, "has had a celebration with an octave of services, in thankful acknowledgment of that providential care and goodness of the Divine Head of the Church which has preserved the work in safety through a year of trial. This season of difficulty has, however, by the Divine blessing, been passed through, not only without hindrance to the work, but has rather kindled a more earnest zeal, which has maintained it in full efficiency, extended the schools, and raised a large sum towards the liquidation of the debt. The Festival commenced with Holy Communion at 7.30. At 11 A. M., the Bishop of Brechin, who had kindly consented to preach, entered the church, preceded by the choir and assembled Clergy in surplices, chanting the 84th Psalm. The versicles, responses, and Litany, were sung to Tallis's sublime service; the psalms, from the 'Psalter Noted;' the Offertory sentences, to music by Mr. W. H. Monk; the Communion Office, to Marbecke's plain song. The Bishop preached a most impressive sermon on St. Matt. xvi. 26, after which the Holy Communion was again administered to a considerable number of communicants. A substantial dinner was provided in the school-rooms, at which a large number of rich and poor sat down, grace having been sung by the choir-boys. The Rev. S. W. Mangin took the chair, supported by the Bishop of Brechin, Earl Nelson, Lord Forbes, Hon. G. F. Boyle, Charles Crawley, Esq., and others." A detailed account is then given of the toasts and speeches, which were all appropriate to the occasion. "To the credit of the choir," it is added, "and as an example to other churches, it should be stated that they not only sacrifice their time and leisure to the work of the Church, but bear themselves all the expenses incident to the choir. The evening service was at 7 P. M. An appropriate sermon on 'I am the vine, ye are the branches,' was preached by the Rev. T. Carter. The *Cœlestis Urbs Jerusalem* was sung whilst collecting the alms on the evenings during the octave." The Services were daily throughout the octave.

The Rev. J. Wilder, Fellow of Eton, has lately erected a magnificent painted glass window in the chapel of Eton College, in memory of his brother, Charles Wilder, Esq., who was educated at Eton, was a Fellow of King's College, Cambridge, and afterwards one of the Assistant Masters at Eton, where he died.

The bill brought forward in the House of Lords by the Earl of Shaftesbury, for the repeal of the act prohibiting meetings for religious worship, except in churches and chapels, or licensed meeting-houses, has, on the motion of the Earl of Derby, been laid aside for the present, and a committee appointed to inquire into the whole subject.

The "Commemoration" at Oxford has been one of more than ordinary display, owing to the presence of the Chancellor of the University (the Earl of Derby). Boat-races and other festivities ushered in the eve of this interesting occasion,—in particular, a *conversazione* in the Radcliffe Library, attended by large numbers of the leading resident and non-resident members of the University, at which Lord Derby made a speech of an hour's duration. Next morning the annual encœnia, or commemoration of founders and benefactors to the University, took place in the Sheldonian Theatre, every part of which was well filled. On the arrival of the Chancellor, accompanied by the Vice-Chancellor, Heads of Houses, &c., the Convocation was opened. The Chancellor then read over the names of the distinguished individuals on whom it was proposed to confer the honorary degree of Doctor of Civil Law, and as each name was mentioned, more or less cheering followed. The following were the names as put *seriatim* for the approval of the House—The Hon. J. Buchanan, Minister of the United States; Le Comte De Montalembert, a member of the French Academy; Sir J. B. Robinson, Bart., Chief Justice of Upper Canada, and Chancellor of Trinity Coll., Toronto; Lieut-Gen. Sir John Fox Burgoyne, G. C. B.; Lieut-Gen. Sir De Lacy Evans, K. C. B.; Sir William Gore Ousley, K. C. B.; Sir Charles Lyell, Knt., F. R. S., M. A., Exeter; Richard Monckton Milnes, Esq., M. P.; Colonel Sabine, F. R. S., of the Engineers; Thomas Graham, Esq., F. R. S., Master of the Mint; the Rev. Humphrey Lloyd, D. D., Trinity College, Dublin; Philip Bury Duncan. Esq., M. A., late Fellow of New College; the Rev. F. William Hope, M. A., F. R. S., Christ Church; Alfred Tennyson, Esq., Poet Laureate; George Gabriel Stokes, M. A., F. R. S., Lucasian Professor, and Fellow of Pembroke College, Cambridge; John Muir, Esq. There was scarcely a dissentient voice, but as the veterans Burgoyne and De Lacy Evans mounted the platform to take their seats as Doctors, they were greeted with the most vociferous and enthusiastic applause, which lasted several minutes. The reception of the poet laureate, Alfred Tennyson, Esq., was scarcely less enthusiastic. The annual Crewean oration was then delivered by the public orator, after which the prize compositions were recited, and during the recital were loudly cheered. The Newdigate prize, "The mosque rising in the place of the temple," received the greatest applause. At its conclusion the Chancellor dissolved the Convocation. And then the ceremony of laying the foundation stone of the new Museum took place, the Chancellor officiating. The hospitalities of the several Colleges were upon a magnificent scale.

THE WORLD ABROAD.

Great Britain.—Queen Victoria has been paying a visit of inspection, accompanied by Prince Albert and the Duke of Cambridge, to the newly-formed camp at Aldershot. The two battalions of Foot Guards, which have recently arrived in the camp, together with the five regiments of militia, received her Majesty with the usual military honours.

Her Majesty, accompanied by the Prince, and attended by Viscount Hardinge, General Commanding-in-Chief, has been to Chatham to inspect the invalids at the military barracks.

The Government *Gazette* contains a first report from the Patriotic Fund Commissioners, on their proceedings and the result. They state that they have now lodged a sum exceeding a million sterling in the Bank of England. All classes, all parts of the country, the Colonies, British subjects resident abroad, natives of India, North American Indians, and natives of many foreign countries, have contributed liberally.

The one hundred and first anniversary dinner of the Society of Arts was to be held at the Crystal Palace on the 3d inst., when the Duke of Argyll, F. R. S., was to preside.

The twenty-fifth meeting of the British Association is to commence in Glasgow on Wednesday, the 12th of September next.

The Royal Literary Fund Society has had a meeting to receive and consider a report recommending an entire reorganization of the corporation, by a new charter to be obtained from Parliament, proposing that in future the administrative body of the Society shall have the power of granting revocable annuities to distressed men of letters and scientific writers, and relief by way of loan; and suggesting the establishment of a sort of club and reading-rooms for the use of the members, and a *conversazione* at the rooms of the Society. The report was negatived by a large majority. The chairman of the committee which presented it was Mr. Charles Dickens.

The Court of Exchequer, in the case of Boyle *v.* (Cardinal) Wiseman, has made absolute the rule recently obtained to set aside the verdict for the plaintiff, on the ground of the rejection of evidence offered by the defendant, and also for excessive damages.

The Baron de Bode, whose case has been so frequently before Parliament and the public, died at his residence in Albert street, Mornington Crescent, on Saturday, the 9th ult.

The Newspaper Stamp Act came into operation on the 30th ult. All stamped newspapers, transmitted by post, have the whole of the (red) stamp visible on the outside, and must be posted within fifteen days of the date of publication, in the United Kingdom.

Mr. George Curzon, heir-presumptive to the barony of Scarsdale, and cousin of Earl Howe, was thrown from his horse in Hyde Park, when his head fell on the kerbstone, and he died the next morning.

Sir Hugh Munro, of Foulis, Bart., has bequeathed his estate of Milton, in Ross-shire, to found a free school in Perth, for the education of children of tradesmen belonging to the town. The school is to be in connection with the Church Establishment of Scotland, and under the superintendence of the Presbytery, and to be visited by the Government Inspector.

We find that the Workingmen's College, Cambridge, is now fairly established. The number of students already enrolled on the books amounts to 112. The most popular subjects are English grammar, mathematics, Latin, French, drawing, and vocal music; and the list of names includes persons engaged in almost every occupation. It is intended, ere long, to establish an adult school in connection with the College.

Miss Nightingale arrived at Scutari on the 4th of June, in Lord Ward's steam yacht, having been one month absent. She has been offered the use of the British Palace, at Pera, by Lord and Lady Stratford de Redclyffe. Miss Nightingale is extremely weak, but has no remains of fever, and no danger is apprehended.

A select committee has been appointed by the House of Commons, to inquire into the propriety of making Captain McClure some reward for having discovered the North-west passage.

The report of the House of Commons' Committee of Inquiry on the war appears to have given much dissatisfaction. It was made, it seems, contrary to Mr. Roebuck's decided opinion of the proprieties of the case; and he has, in consequence, given notice of a resolution to the following effect:—"That Parliament, deeply lamenting the sufferings of the army during the winter campaign in the Crimea, and coinciding with the Sebastopol Committee, that the conduct of the administration was the chief cause of the calamities, hereby visits with its severest reprehension every member of the Cabinet which led to the cause of such disastrous results."

After a vigorous debate in the House of Commons on the question of Administrative Reform, the following resolution, proposed by Sir E. B. Lytton, was unanimously adopted:—"That the House of Commons recommends to the earliest attention of ministers the necessity of a careful revision of the various official establishments, with a view to simplify and facilitate the transaction of public business; and by instituting judicious tests of merit, as well as by removing obstructions to its fair promation, and by legitimate rewards, to secure to the service of the State the largest available proportion of the energy and intelligence for which the people of the country are distinguished."

It is stated that Sir John Paul, Wm. Strachan, and Robt. M. Bates, partners of the banking house of Strachan, Paul & Co., London, have been arrested on the charge of disposing of the securities entrusted to their charge.

At the Oxford Commemoration, Mr. Buchanan received the degree of Doctor of Civil Law from the University, as also did Chief Justice Robinson, of Canada, Sir Charles Lyell, Alfred Tennyson, Sir De Lacy Evans, Moncton Milnes, &c.

Viscount Canning is appointed Governor-General of India. There were two other aspirants for the office—the Earl of Elgin and the Duke of Newcastle.

A grand banquet was given by Mr. George Peabody, at the Star and Garter, London, to Mr. Fillmore on Monday, the 25th ult. Among the guests—one hundred in number—were many distinguished Americans and several of the English nobility and gentry.

The pay of British private soldiers is to be doubled while on active service, the difference being placed to each man's credit in the savings bank until his discharge.

France.—The Senate and Legislature are convoked for July 2d, to negotiate a new loan of a hundred or a hundred and fifty million dollars. Louis Napoleon had been ill for two days, but has recovered. The French funds fell two per cent. on the announcement of his illness. The Countess of Lavalette died at Paris on the 18th. Nineteen hussars were court-martialled at Rouen lately, for mutiny, and two setenced to be shot.

Austria.—An Austrian despatch, dated the 12th, proposes to Prussia that Prussia and Austria should come to an understanding as to a common course of conduct to be adopted by the two Powers in their communications in the Diet at Frankfort. The Austrian army is being disbanded. The reduction is great and rapid.

Russia.—The *Journal* of St. Petersburgh publishes the semi-official discussion on Count Walewski's French circular of May 23d. The *Journal* also semi-officially says that peace is possible, if France and England are willing, inasmuch as the fourth point is morally, although not formally, settled, and the other points, namely, the navigation of the Danube and the evacuation of the Principalities, are also settled—leaving only the Vienna third point to be arranged.

Prince Gortschakoff is appointed resident Russian Minister at Vienna, M. Titoff to Wurtemberg, and M. Fonton to Hanover.

Mexico.—We learn from Texas that the revolution against Santa Anna had become truly formidable, and it was confidently expected that his resources could not long uphold him against the patriotic efforts for liberation which were commenced in Monterey. The Government troops stationed in Mier and Guerrero had abandoned both places to General Caravajal, who had crossed over from Texas, and was followed by General Garza and other leaders. Major Porter, commanding at Fort Brown, had made an unsuccessful effort to capture some of the insurgents. Two thousand men had been left to garrison Monterey, and a detachment was sent out to occupy the mountain passes and attack any of the Government troops they could find near. Cardena, one of Santa Anna's commanders, had broken his parole, and associated himself with the Seminole chief, "Wild Cat." General Woll still resided at Matamoras. It was rumoured that Tampico had revolted against the dictator.

The War.—The news by the *America*, which left Liverpool on the 23d ult., was very unfavourable to the cause of the Allies, who had made another desparate but unsuccessful attempt to take Sebastopol. The following are the only official notifications of the event:—"Lord Panmure regrets to have to announce that he has received information that the English troops attacked the Redan, and the French the Malakoff towers, at daylight on the morning of the 18th, without the success which has hitherto attended our efforts. Both the French and ourselves have suffered considerably. The names of the officers who have fallen will be forwarded immediately, but it will be impossible to receive complete returns of all the casualties before the 30th inst. (June) at the earliest." The Paris *Moniteur* announces that the Government has received two despatches from General Pelissier. The first, dated the 17th, informs of operations concocted between the General and his allies, and that the Turks and Chasseurs made a reconnoissance towards Aitodar, General Bosquet occupying the Tchernaya. The next day, at daybreak, the French and English were to attack the Malakoff Tower. The second despatch, dated the 18th, announces that the attack had failed, and that, although the troops had showed the greatest ardour, and gained a footing in the Malakoff Tower, General Pelissier was obliged to order their retirement into the parallel. This was effected with orders and without molestation by the enemy. Private accounts set down the English loss at 4,000 men, including about 70 officers. Among the killed and wounded are General Sir J. Campbell, Col. Yea, and Col. Shadforth. From the obstinacy and courage with which the combat was maintained by the British at the Redan, and the necessity of eventually retiring from the attack, the slaughter on all sides has been immense; and if the information be correct, the loss in killed and wounded of the British alone amounts to very little short of four thousand. The greatest portion of the loss was experienced in a ravine, where a powerful and unexpected battery was opened on the troops. There is reason to fear that the loss has been very great, but Lord Palmerston said in Parliament no additional information had arrived. The Allies lost terribly by the Russians springing a mine, and during the confusion they (the Russians) recaptured the Mamelon Tower. Previous advices were to the 17th, stating that there had been smart firing on both sides, but without any result of importance. A despatch from Bucharest, via Vienna, confirms the report that an expedition has been undertaken against Perekop. Pelissier is exceedingly savage against the telegraphic messages which Napoleon sends him. He is reported to have recently replied, that when anything occurs he will let the Emperor know, but that he has not time to act as a telegraph operator. This, according to rumour, accounts for the recent absence of news in the *Moniteur*.

We learn from the Baltic that the Russians had perpetrated an atrocious massacre of a boat's crew who had landed at Hango under a flag of truce, for the humane purpose of putting some prisoners ashore. They were butchered, according to the report of a solitary survivor, with a barbarity for which there does not appear to have been the smallest excuse—prisoners and all. We may imagine how hot men's blood runs on board the fleet.

The *Pacific*, which arrived yesterday, has brought us a week's later news, though it consists of little more than the details of the last telegraphic accounts from the Crimea. It is ascertained that the loss of the Allies, in killed and wounded, in their recent repulse before Sebastopol, amounts to 5,000 men. Yet notwithstanding this check, the investing army kept in good spirits and did not permit their reverses to stay the progress of the siege. Lord Raglan was dangerously ill, and had asked to be recalled. Sir George Brown was also on the sick list. Rumours of battle on the Tchernaya and elsewhere had caused some distraction to speculators, but were untrue. There was no immediate indication of further operations on the Sea of Azoff or in the Baltic.

THE TELEGRAPH.—It is surprising to contemplate the rapidity with which, in the last few years, magnetic telegraph lines have extended over Europe. For instance, we see it stated that whereas France, at the close of 1852, possessed lines covering only 1,200 miles, she will have, at the close of the present year, over 8,000 miles in operation. Europe contains some 35,000 miles of telegraph, the United States 42,000 miles. But the triumphs of the past few years in that respect appear small and contemptible, in contrast with those which are reserved for the remainder of this decade. We need only indicate the gigantic works that are projected, and which a few years will see realized, to cast into the shade the fabulous exploits of the gods and giants of antiquity. First, there is the contemplated enterprise of connecting London with Canton, or one of the other commercial ports of China. Then there is the other project of establishing a similar telegraphic connection with Australia. It would hardly be believed at the first blush that neither of these undertakings would necessitate the laying of more than four hundred miles of submarine cable in any one continuous stretch; but a careful examination of the globe will remove all scepticism on that point. The Architect of the universe has, it would almost seem for this very purpose, placed islands in the ocean at such intervals as to serve as stepping stones and halting places for the telegraph. There is no doubt whatever as to the feasibility of laying down four hundred miles of submarine cable in one stretch, as it has been already tested to the extent of 350 miles in the line across the Black Sea from Varna to Balaklava. Then, again, there is that other gigantic enterprise in contemplation, of connecting the American and European continents by a submarine telegraph extending from St. John's, Newfoundland, to Cork, in Ireland, a distance of over sixteen hundred miles. And even the magnitude of that undertaking is eclipsed by another proposition: to stretch a line around the world, commencing, say, at St. Petersburgh, stretching through Siberia to the confines of Russian America, and traversing the whole breadth of North America to its most easterly limit, and then crossing the Atlantic, either by an independent line or by connection with that which we have just mentioned, and which is to be in operation in January, 1858, a little more than two years hence. By the same time we may have San Francisco bound to New York.—*Herald*.

ENGLISH POST OFFICE CAREFULNESS.—The Hartford *Republican* has the following:—"By the last steamer we received an English paper with the wrapper tied on with a string, and enclosed the following circular note from the Postmaster General: 'Several newspapers having escaped from their covers in the newspaper office this evening, from the imperfect manner in which they were enclosed in them, they have been replaced as correctly as possible; but as the accompanying paper may not be the one originally intended for you, I beg to explain, that the inconvenience you may be subjected to has not been occasioned by this Department.—London, June 15th, 1855.'"

THE WEATHER IN ENGLAND.—The last accounts from England state that the season had been so far unusually cold—the average temperature of the last week, of which we have the figures, being eight degrees colder than the average for the last thirty years. The thermometer was above 66 degs. only once for the seven days, namely, June 21st, when it reached 71 degs; the mean temperature of the week was 52 degs. June 20, the thermometer was down to 38 degs., or only six degrees above the freezing point.

SCARCITY OF WEEDS.—It has been frequently remarked the present season, by residents of the West, that the nauseous, rank, and annoying weeds that generally spring up over the entire face of nature, where there is soil enough for the deposit of the smallest seed, are very few and far between. The growing crops have been but slightly disturbed by these intruders, and in many places ploughboys are felicitating themselves upon almost a total exemption from ploughing corn. The cause of this somewhat remarkable and blessed riddance is the protracted drought of last summer, which, while killing the grain, did not spare the weeds, drying them up before they went to seed. So there must be one favourable mark placed to the account of last year's drought.—*Boston Courier*.

RELIGION AND POLITICS AT ROME.—A letter from Rome, of recent date, says,—"There is no prospect of a composition of the differences between the Courts of Rome and Naples, touching the Jesuits. The Pope's special ambassador will probably soon return without having brought the incensed king to terms. It is whispered in well informed quarters, that French diplomacy fosters the controversy; and it is certain that the French Legations are at least Jesuitical. In Naples the members of the Society of Jesus wear the French badge of the order, while here they display the Italian—true to the instinct of being all things to all men. Though the Gallic garrison is the only physical security of the papal government against the people, it is worthy of remark that its moral influence is undermining its future; for nothing is more certain than that the presence of this body of free-talking Frenchmen has promoted the diffusion of heretical notions, and encouraged a bolder expression of them. The stirring political topics of the day are now discussed in the cafes, and in private circles, with remarkable freedom. One of the best informed Romans assured me this morning that he had never known such unanimity and boldness of sentiment among his countrymen as exists at this moment, though he deprecates any premature manifestation of it. The more considerate feel that the time has not come for another movement. They hope for the time to come, when France and England will interpose to divorce the Church from the State, and secure for the people of the Roman States a better government."

THE STRAIT OF GENITCHI.—The Strait of Genitchi, across which there is a ferry, is said to be not more than sixty fathoms wide, but it is deep, and it serves to carry off the waters of the Putrid Sea into the Sea of Azoff. Of the Putrid Sea itself scarcely anything is known, and it is wholly unmarked by soundings in any charts extant. It appears, however, to present considerable analogy to the lagunes which encircle Venice, and it may be inaccessible to steamers of war. The Russians have, within the last ten years, constructed a road on piles across the Sirwash, at one of its narrowest points, which connects the Crimea with the main land by a wooden bridge about 200 fathoms in length.

MARRIED.

In Trinity Church, Fredonia, on the 3d inst., by the Rev. Charles Arey, Rector of Christ Church, Ballston Spa, EDWARD H. LORD, of Piermont, to Miss JULIE C., daughter of William Risley, Esq., of Fredonia.

NOTICES.

A Stated Monthly Meeting of the Protestant Episcopal Brotherhood of New York will be held at No. 637 Broadway, on Thursday evening next, the 19th inst., at 8 o'clock.

THEO. R. MCILWAINE, Rec. Sec'y.

New York July 12, 1855.

Free Episcopal Church.

The under-named is a Protestant Episcopal Clergyman, serving without salary, as a Missionary among the Poor in the City of New York. Some ten years ago he organized the Congregation known as the CHURCH OF THE GOOD SHEPHERD; and he has been labouring regularly ever since as its Minister, without the advantage of a CHURCH EDIFICE. Having now obtained a suitable piece of ground in 54th Street, he is determined, with the Divine blessing, to erect thereon a FREE CHURCH, where all may find benefit "as well for the body as the soul."

During the past winter more than a hundred poor people, men, women and children, received a meal daily, Sundays included, at our table, set for the purpose, in the Hall where we worship. Besides which, many destitute families and sick persons were relieved with food, money, medicines and clothes. The plan of our New Building embraces arrangements for such ministrations among the needy at all times.

Without resources of his own, and having but few promises of assistance, he has, nevertheless, begun the work, and if life and health be spared, it will undoubtedly be finished, even if it require the Missionary to bow his own shoulder to the hardest toil. The Architectural designs are generously presented by Frank Wills, Esq., whose name is a sufficient guarantee for economy, beauty, and durability in the construction.

Editors publishing this article, and friends sending a donation for the object, will receive special acknowledgment of the kindness.

THE FOLD OF THE GOOD SHEPHERD.

Words of love and hope to bear,
Where an outcast sufferer lay,
Was the Missionary's care,
As he pressed his earnest way,
Through the crowded thoroughfare,
On a darksome wintry day.

Soul absorbed, by sin and wo,
How to grapple, how to cheer,
Sudden seemed the earth to glow
With an heavenly atmosphere,
And sweet flowers to bud and blow,
As an angel's step were near.

Onward still he wandering sped;
Was it real, was it dream?
Seemed all sin and sorrow fled,
And all life a peaceful stream,
So the lovely vision spread,
As beneath a power supreme.

Came a stranger to his side,
Gently spake with kindly smile,
Sir, thou art a Christian guide,
Tell me where thy flock the while,
The dear fold where they abide,
That the wolf may not beguile.

Melted then the Pastor's heart,
Gushed emotion from his eye;
Now his grief he must impart,
In a sad and true reply:—
Mine to share my Master's part,
Home nor folded flock have I.

With my humble houseless sheep,
Mine, as roll the seasons o'er,
Still to wander, watch, and weep:
Poor wrecked mariners ashore,
Ceaseless vigil still to keep,
But all homeless evermore.

Soft again the stranger spake,
Nay, thy toil shall not be vain,
For the great GOOD SHEPHERD'S sake,
Thou hast borne such care and pain;
Let thy heart with hope awake,
Thou shalt not despair again.

With thee still thy Lord shall be,
All his promises are sure;
These abounding tokens see,
By His Spirit all made pure,
Be thou faithful, whispered He,
Great thy joy if thou endure.

Ask, and lo, thou shalt receive,
And the temple soon shall rise,
'Tis his work, his word believe,
Faith hath power o'er earth and skies,
Go in peace, no more to grieve,
Courage! thou shalt win the prize!

Passed the sweet illusion by,
Came again the wo and shame,
War, oppression, tear, and sigh;
Earth, through all her ruined frame,
Sending up a mighty cry,—
Haste the Gospel to proclaim!

Christians, hear the humble call;
Give a Beam, a Stone, a Nail;
Plant a Rafter on the wall;
Say the feeble shall not fail!
Fathers, brothers, sisters, all,
Bid the Ark of God prevail!

Contributions, addressed to Rev. RALPH HOYT, care of T. N. Stanford, Esq., No. 637 Broadway, New York.

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

EDWIN R. COOK, Rector, 104 12th street.

my3-tf

ACKNOWLEDGMENTS.

The Missionary Church at Haverstraw.

The Missionary at Haverstraw gratefully acknowledges the following donations, in answer to an appeal, which he is making to a number of friends, to contribute $5 each towards enabling him to meet the pressing demands of those to whom a small balance is still due on the church recently erected at Haverstraw. He will be glad and thankful to receive a like amount ($5) from any one who may feel disposed thus to aid the Church's work here, under a very pressing emergency:

Mr. Nichols, Sing Sing, $5; Professor R. W. Weir, $10; J. P. Cummings, $5; Professor D. U. Makave, $5; Holy Innocents, Albany, $5; Professor A. E. Church, $5; Mrs. Holbrook, $5; Dr. Seabury, $5; Professor Wm. H. C. Bartlett, $5; D. A. Cushman, $5; C. H. Dabury, $5; Rev. E. A. Nichols, $20; T. P. Bogert, $5; Rev. R. Cox, $5; Rev. J. W. Shackelford, $2.50; Rev. G. S. P. Hodges, $2.50; Rev. J. H. Holach, $5; Rev. I. Eaton, $3; Rev. T. S. Drowne, $5; Mr. Johnson, $5; Mrs. Ennughe and Miss Wetten, $5; Dr. Vinton, $5; Rev. T. M'C. P., $10.

J. BRECKENRIDGE GIBSON, Missionary at Haverstraw.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.

The Treasurer acknowledges the receipt of the following sums since 12th of June last:

Charles H. Marvin, donation, $5; Lotimer & Large, donation, $10; Jasper W. Hughes, annual subscription, $2; Collection St. John's Chapel, New York, $62.22; Miss Rogers, Female School, Chelsea, through the Rev. Alfred B. Beach, $20.08; Sunday School Teachers, St. Bartholomew's Church, per J. Reese, $75. For New Sailor's Home:—William H. Aspinwall, through James H. Underhill, $500; William Douglass, through Samuel Hopkins, $20; Samuel Hopkins, $230; Demill & Co., through Charles Ely, $20; Total, $944.30.

July 10, 1855. E. M. DUNCAN, Treasurer, 114 Wall street.

New York Bible and Common Prayer Book Society.

St. Stephen's Church, Williamsport, Point Coupee, Louisiana, Rev. John Rowland, $20; St. Paul's Church, Kinderhook, Rev. F. G. Guion, $4.33; St. Saviour's, Maspeth, L. I., Rev. E. Embury, $11.25; Rt. Rev. B. T. Onderdonk, subscription, $2.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Church of the Holy Comforter for Seamen, Rev. D. V. M. Johnson, $7.69; Rev. A. C. Patterson, Skaneateles, $3.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

General Protestant Episcopal Sunday School Union and Church Book Society.

The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

From St. James' Church, Drummondtown, Va., by the hands of Dr. Seymour, $4.41; St. Mary's, Brooklyn, Rev. J. W. Shackelford, Rector, $14; Christ Church, Philadelphia, Rev. Dr. Dorr, $20; St. George's, Hempstead, Rev. W. H. Moore, Rector, $6.83; St. James' Church, Drummondtown, Va., $4.31; J. K. Sass, annual subscription, $10; St. Paul's, Brooklyn, Rev. I. P. Labagh, Rector, $21.57; W. V. J. Mercer, Treasurer of the Diocese of Western New York, for contribution of St. James' Church, Batavia, $12.28, and of St. Peter's Chapel, Geneva, $5; Christ Church, Green Bay, Wisconsin, Rev. W. Hommann, Rector, $7.56; St. Anna's Church, Fishkill Landing, Rev. H. E. Duncan, Rector, $20; Church of the Holy Innocents, near West Point, Rev. M. M. Wells, Rector, $5.44; collection in Calvary Church, New York, $25.88; St. John's, Louisville, Ky., Rev. G. P. Schetky, $12; and annual memberships as follows: Rev. G. P. Schetky, $1; W. Inman, $1; M. Aikin, $1; J. L. Arnold, $1. Total, $172.68.

JOHN W. MITCHELL, Treasurer.

Depository, 637 Broadway, N. Y., July 3, 1855.

BUSINESS NOTICES.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
my17-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.

jy12

L. S. BALLOU'S BOOKBINDING ESTABLISHMENT, No. 16 Spruce street, New York.—L. S. BALLOU respectfully informs his friends and the public that he is now located in the large and commodious building No. 16 Spruce street, where, with the aid of steam and all the modern improvements, he is ready to execute orders entrusted to him with neatness and despatch.

MOROCCO, SHEEP, AND CLOTH BINDING by the edition. Leather and Cloth cases manufactured for the trade.

Particular attention paid to rebinding Libraries, Magazines, Periodicals, Music, etc., etc.

SUBSCRIBERS TO MAGAZINES, PERIODICALS, &c., will do well to send direct to the Bindery, by which means they will be able to have their work done under their own direction.

L. S. BALLOU,
jy12-3m$ No. 16 Spruce street, New York.

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my31-1y-5p

EVANS' CLOTHING WAREHOUSE, NO. 66 & 68 FULTON STREET, NEW YORK.—This extensive CLOTHING ESTABLISHMENT is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity, and will, ere long, become a "Household Word" The following are among the prominent features of this model house:

1st. Every article is bought and sold for CASH.

2d. Auctions, Assignees' Sales, Sheriff's Sales, &c., &c., are looked after, and with *Cash* in hand, and a sharp, discriminating eye, the opportunities are caught of buying the BEST for what the WORST would command.

That every article of READY-MADE CLOTHING can be obtained at this Establishment 50 per cent. cheaper than at any other, may be proved by the thousands that patronize it. Unbelievers are invited to call and be convinced of the fact.

Clothing Merchants from all parts of the Union, who buy for Cash, will find it to their advantage to examine our Wholesale Department before they decide to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:—

Coats.

Superfine French Cloth FROCK AND DRESS COATS, lined throughout with satin and fine serge, worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	8 to 14
An endless variety of Business Coats, made from Cloths, Cassimeres, Drillings, Marseilles, Pongees, Grass Cloths, Alpacas, &c., &c., of every colour and shade	0.50 to 10
Pants.	
Extra Fine Black French Doeskin, (beautifully made)	$5 to $7
Inferior grades, do. do.	2 to 5
Fancy Cassimeres of every imaginable description	$1.50 to 6
SUMMER PANTALOONS, comprising over five thousand different patterns	1 to 3
Vests.	
By the thousand, made of rich Silks, Satins, Cashmere, Bombazines, &c., &c. Also an immense variety of plain and Fancy Marseilles	$0.50 to $4

Complete Summer Suits, $3.50.

☞ The Custom Department is replete with choice Cloths, Cassimeres, Vestings, Drillings, &c., under the charge of professional Cutters, ready to fashion them out at the *shortest notice*. my24-3m

WANTS.

ASSISTANT TEACHER WANTED.—WANTED, IN A Church School near Baltimore, Md., a single gentleman, of experience in teaching, having the power of government, and competent to assist in preparing youth for college or business. He must be a communicant of the Protestant Episcopal Church, interested in Christian education, and anxious to devote his time and affections to the school.

A suitable person would obtain a pleasant home in a beautiful and healthful spot, and receive a liberal compensation. Address

REV. FREDERICK GIBSON,
je28-tf Baltimore, Md.

TO PARENTS AND GUARDIANS.—A WIDOW LADY residing at Morrisania, Westchester county, New York, 9 miles from the city, having no children of her own at home, is desirous of receiving two or three little Girls into her family to board and educate. They will receive a mother's care and attention. For further particulars apply at No. 89 West Twenty-sixth street, between Sixth and Seventh Avenues. je21-4t-F

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.

je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

GESENIUS' HEBREW GRAMMAR, 17th EDITION.—D. APPLETON & CO., 346 and 348 Broadway, will publish in a few days:

THE HEBREW GRAMMAR OF GESENIUS. Translated from Dr. Rodigers' Seventeenth Edition. By T. J. CONANT, Professor of Hebrew, &c. in Rochester Theological Seminary. With a new course of Grammatical Exercises and Hebrew Crestomathy, prepared for the 17th edition of this Grammar.

The translation has been made from Dr. Rodigers' manuscript revision, with his numerous corrections and additions, furnished for the American work in advance of the German publication; and care has been taken, that it should faithfully exhibit the views of the distinguished philologist, in his own manner of expressing them.

The translation is made directly from the sheets furnished by Dr. Rodigers, and for the most part has been rewritten.—The grammatical exercises have been reconstructed, with the improvements suggested by several years' experience in the use of them with Hebrew classes. The Crestomathy consists of a new and more extended selection of passages from the Old Testament, with minute and full explanations to aid the learner in his first study of the language.

The Grammar exhibits the latest results in Hebrew philology, from the hand of one of the best Hebrewists of the age; and with the exercises and Crestomathy, forms a complete apparatus for the grammatical study of the language.

No pains have been spared to secure perfect accuracy in the printing of the work.

WE WILL SEND TO ANY ADDRESS, POSTPAID, on application, a Pamphlet containing Notices of the Press, Critical Reviews, Testimonials of eminent Teachers, School Superintendents, and many distinguished Friends of Education, showing the opinion of capable judges in all parts of the country concerning TOWER'S READERS. All persons interested, either as Teachers, School Committees, or Superintendents, Clergymen, or Parents, are requested to favour us with their address.

je28-3t DANIEL BURGESS & Co., No. 60 John street, New York.

THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY PUDNEY & RUSSELL, 79 John street, New York.

THE END OF CONTROVERSY, CONTROVERTED, by Bishop HOPKINS, of Vermont. This is now universally acknowledged to be *the* answer to Milner's End of Controversy, the most popular proselyting book ever circulated by the Romanists. Bishop Hopkins's work is intensely interesting, contains a complete epitome of Church History, showing the causes and the necessity of the Reformation; and exposes the frauds and refutes the arrogant claims of Rome in so masterly a manner, that his book cannot but become a STANDARD with all true Protestants.

THE PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.—The leading work in the controversy between Episcopacy and Presbyterianism. It is conclusive in argument; brilliant, glowing, and eloquent in style; and has never been answered.

STAUNTON'S DICTIONARY OF THE CHURCH.—A full explanation of all Church usages, and technical Church terms, arranged alphabetically. It is indispensable for every intelligent Churchman.

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